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THE HUMAN ADVENTURE

Greek and Roman Civilization

TEACHERS' GUIDE



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CONCEPTS AND INQUIRY:
The Educational Research Council
Social Science Program

The Human Adventure

Book 3

Greek and Roman Civilization

Teachers' Guide

Grade 5

Prepared by the Social Science Staff of the Educational
Research Council of America

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This book was prepared by the following members of the Social Science Staff of the Educational Research Council of America:

Oliver Bell, Nancy Bostick, Constance Burton, Martha Grodhaus,
Nancy Henderson, Michael Joyce, Terence McGannon, Marilyn
McLaughlin, William Lind, Agnes Michnay, Marie Richards,
Mary Ritley, Robert Steinbach, Judith Wentz, Marlene Zweig

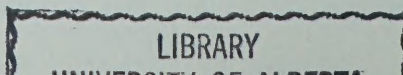
Mary Catherine McCarthy, *Editor-in-Chief*

Raymond English, *Director*

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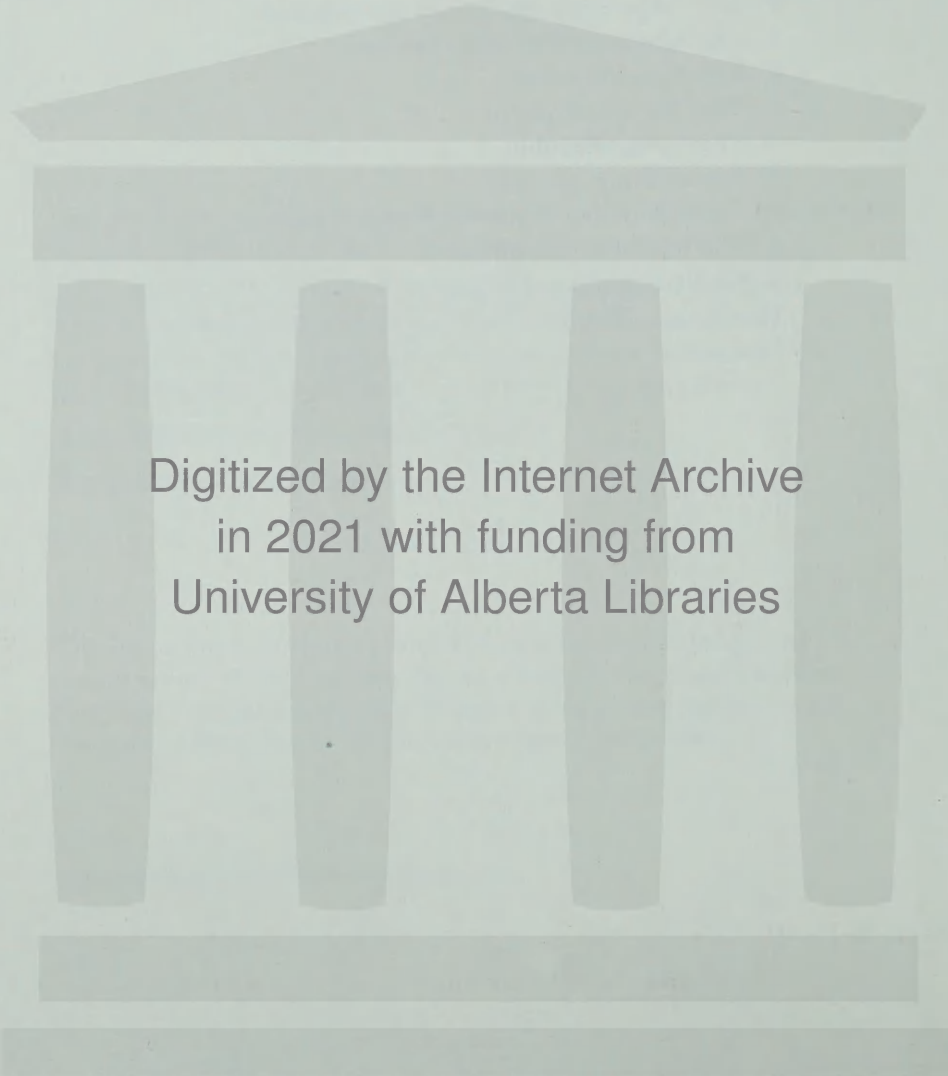
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FOREWORD

In the ERCSSP we have studiously avoided telling the teacher how to teach. We give as many suggestions as possible to provide for varied techniques of instruction. ERCSSP materials can be used for or in conjunction with private study, independent research, group discussion, committee projects, team teaching, lecture, films and filmstrips, Socratic dialogue, role-playing, library research, inductive investigation, deductive argument, and doubtless, many other devices. In many of these situations, extensive use is made of the *inquiry method*.

For a thorough understanding of the cumulative plan of the ERCSSP and the teacher's role in it, the teacher should read, in addition to this Foreword, the Introduction to the Teachers' Guide for *Ancient Civilization* (Grade 5, Book 1).

TOPICAL CONTENT OF GREEK AND ROMAN CIVILIZATION

Greek and Roman Civilization is the third in a series of texts forming *The Human Adventure*. The main topics of these texts are episodes of world history chosen to illuminate the history of civilization, both Western and non-Western. Concepts in economics, politics, philosophy, and the other social science disciplines are applied in many different contexts. Special attention is paid to the role of ideas in cultural differentiation and to the phenomenon of the rise and fall of varied forms or branches of civilization.

Greek and Roman Civilization develops understanding of the influence of these two civilizations on Western culture. Topics emphasized include Athens under Pericles; the Peloponnesian War; republican and imperial Rome; the spread of Christianity; and the synthesis of Judeo-Christian and Greco-Roman traditions which form the basis for Western civilization. Important parallels are drawn between Greek democracy and American Constitutional government.

USING THE PUPIL TEXTS

Every effort has been made to make the pupil books vivid, varied, readable, and challenging. Conventional exposition followed by conventional questions directed to factual recall has been avoided. The teacher should bear this in mind. Here are some hints on using the books.

- a. Concentrate on big ideas, concepts, rational argument, and analysis. Do NOT teach for total mastery or total recall.
- b. Pacing is important. Do NOT go too slowly. There is much material to cover. It is easy to bore the students if you dwell too long on a given topic.
- c. Remember that every important concept in the materials will be covered again and again in later stages of ERCSSP.

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- d. Make the fullest possible use of illustrations, maps, and diagrams; discuss them; help the students to interpret them; supplement them from outside sources.
- e. Take advantage of the fact that the book is relatively short. The students get a psychological lift every time they complete a book and start a fresh one.
- f. When concepts are introduced, try to find out what the students already know about them. Impress the students with the point that they are expected to carry conceptual knowledge over from one grade to the next.
- g. Above all: Do take time to introduce a given topic or series of pages in oral discussion *before* you ask the students to read the pages. The topical content, general line of argument, main concepts, and important terms (boldfaced words) should be touched on in this introductory discussion. What you will do for the pupils is what most adults do for themselves before they read an article or chapter on a scientific or political topic (though not a story or poem). You will “skim” the pages for the pupils in order to give them a general idea of what they may expect to find as they read more closely.
- h. Instead of, or in addition to, noting and explaining the boldfaced words, the teacher may encourage students to use the glossary to find explanations of words. In any case, students should learn to use the glossary both as an aid to reading and as a tool for review. Do not, however, require pupils to “learn” the glossary in parrot-fashion.

USING THE TEACHERS' GUIDE

Since the ERCSSP is unconventional and ambitious in scope, it makes heavy demands on the teacher. The Teachers' Guide has been designed first, to provide maximum help in teaching the program, and second, to give the teacher some information beyond that in the pupil text.

The organization of the Teachers' Guide should be understood. Each chapter of the pupil text is dealt with in a corresponding chapter of the Teachers' Guide. The material in the Guide is arranged as follows:

1. Name, Theme, and Outline of the chapter
2. Concepts and Objectives
3. Background Information
4. Suggestions for Teaching
5. Introductory Inquiry Activity
6. Notes on Questions
7. Activities.

Resources are listed at the end of the Guide.

Some explanatory comments on these divisions of the Teachers' Guide may be helpful at this point.

The *Theme* and *Concepts and Objectives* sections focus attention on the disciplines and concepts to be emphasized and the questions to be explored in each part or chapter. The concepts take the form of a brief descriptive phrase; the same concepts recur again and again. The objectives are in the form of specific topical questions. The concepts and objectives are listed within the appropriate social science disciplines. These disciplines are identified by the following vignettes:



HISTORY



GEOGRAPHY



ECONOMICS

SOCIOLOGY-
ANTHROPOLOGYPHILOSOPHY-
RELIGION-
PSYCHOLOGYPOLITICAL
SCIENCE

Suggestions for Teaching are intended to guide the teacher in selective emphasis. This section may present old concepts to be reinforced, emphasize new concepts being introduced, recommend time allotments for various sections of a chapter, and in general, alert the teacher to the important facts or concepts to be drawn from any given chapter.

The aim of the *Introductory Inquiry Activity* is to whet the students' appetites and to encourage them to use their existing knowledge, their deductive powers, and their imaginations before they study a given topic.

The *Notes on Questions* provide suggested answers to every question that appears in the pupil text including any questions asked in the captions. The answers are keyed to the relevant pages in the text by page numbers and symbols. These answers indicate the main lines on which replies or discussions should be directed, but are not intended to be definitive, and should not inhibit original thinking.

The symbols accompanying the questions indicate degree of difficulty or complexity:

- a simple question or problem of fact
- a more complicated question or problem calling for discussion and not necessarily answerable in terms of "yes" or "no" or "right" or "wrong"
- ★ a question or problem that is optional, involving research or additional preparation (may be used for homework or independent study)

Activities present suggestions for exercises, discussions, artistic and creative experiences, additional research, and so forth. The teacher should use his or her own discretion in choosing these activities for the class.

The *Resources* include annotated teacher and pupil bibliographies and suggestions for filmstrips, films, and other aids relevant to the chapter.

DIRECTORY OF RESOURCE MATERIALS

KEY	Producer	
ABF	Arthur Barr Productions, Inc. 1029 North Allen Avenue Pasadena, California 91104	CF Contemporary Films, Inc. 828 Custer Avenue Evanston, Illinois 60602
AEV	Aevac, Inc. 500 Fifth Avenue New York, New York 10036	CHF Churchill Films <i>Order from:</i> Henk Newenhouse, Inc. 1825 Willow Road Northfield, Illinois 60093
AF	Academy Films <i>Order from:</i> Henk Newenhouse, Inc. 1825 Willow Road Northfield, Illinois 60093	CM Curriculum Materials Corporation 1319 Vine Street Philadelphia, Pennsylvania 19107
AFL- CIO	American Federation of Labor and Congress of Industrial Organiza- tions Film Division-Department of Educa- tion 815 Sixteenth Street, N.W. Washington, D.C. 20006	CON Concordia Publishing Company 3558 South Jefferson Street St. Louis, Missouri 63118
AN	Australian News and Information Bureau 636 Fifth Avenue New York, New York 10020	COR Coronet Films Coronet Building 65 E. South Water Street Chicago, Illinois 60601
ASF	Association Films, Inc. 324 Delaware Avenue Allegheny County Oakmont, Pennsylvania 15139	CW Colonial Williamsburg, Inc. Filmstrip Distribution Section Box C Williamsburg, Virginia 23185
ATMI	American Textile Manufacturer Institute, Inc. 1120 Connecticut Avenue, N.W. Washington, D.C. 20036	DCA Educational Products, Inc. 4865 Stenton Avenue Philadelphia, Pennsylvania 19144
BFA	BFA Educational Media 2211 South Michigan Avenue Santa Monica, California 90404	DD Doubleday & Company, Inc. 501 Franklin Avenue Garden City, New York 11531
BRF	Brandon Films, Inc. 221 West 57 Street New York, New York 10019	EA Educational Activities, Inc. Freeport, Long Island, New York 11520
CAP	Capitol Records Distributing Corporation 1290 Avenue of the Americas New York, New York 10013	EBE Encyclopaedia Britannica Educa- tional Corporation 425 North Michigan Avenue Chicago, Illinois 60611
CC	Charles Cahill and Associates, Inc. <i>Order from:</i> Henk Newenhouse, Inc. 1825 Willow Road Northfield, Illinois 60093	EGH Eye Gate House, Inc. 146-01 Archer Avenue Jamaica, New York 11435
		ETS Educational Testing Service Cooperative Test Division 20 Nassau Street Princeton, New Jersey 08540
		FA Film Associates of California 11559 Santa Monica Boulevard Los Angeles, California 90025

KEY Producer

- | | |
|---|---|
| <p>FH Filmstrip House
432 Park Avenue South
New York, New York 10016</p> <p>FI Films Incorporated
1150 Wilmette Avenue
Wilmette, Illinois 60091</p> <p>FMC Ford Motor Company
Film Library
The American Road
Dearborn, Michigan 48121</p> <p>FSR Folkways/Scholastic Records
906 Sylvan Avenue
Englewood Cliffs, New Jersey 07632</p> <p>HMN Hearst Metrotone News
4 West 58 Street
New York, New York 10019</p> <p>HN Henk Newenhouse, Inc.
1825 Willow Road
Northfield, Illinois 60093</p> <p>ICF International Communications
Foundations
870 Monterey Pass Road
Monterey Park, California 93940</p> <p>IFF International Film Foundation, Inc.
475 Fifth Avenue
Suite 916
New York, New York 10017</p> <p>IMP Imperial Film Company, Inc.
321 South Florida Avenue
Lakeland, Florida 33802</p> <p>IND Audio-Visual Center
Indiana University
Bloomington, Indiana 47405</p> <p>ISI Information Service of India
Film Section
3 East 64 Street
New York, New York 10021</p> <p>JA Jackdaw Publications
<i>Order from:</i>
Grossman Publishers, Inc.
125a East 19 Street
New York, New York 10003</p> <p>JG John W. Gunter, Incorporated
Curriculum Materials
Post Office Box G
San Mateo, California 94403</p> | <p>JH Jam Handy Organization
2821 East Grand Boulevard
Detroit, Michigan 48211</p> <p>LF Life Filmstrips
Time and Life Building
Rockefeller Center
New York, New York 10020</p> <p>LYR Lyrichord Records
141 Perry Street
New York, New York 10014</p> <p>MGH McGraw-Hill Book Company
Text Film Division
330 West 42 Street
New York, New York 10036</p> <p>MI Milliken Publishing Co.
611 Olive Street
St. Louis, Missouri 63101</p> <p>MLA Modern Learning Aids
Division of Modern Talking Picture
Service, Inc.
1212 Avenue of the Americas
New York, New York 10036</p> <p>MM Mass Media Associates
2116 N. Charles Street
Baltimore, Maryland 21228</p> <p>MTP Modern Talking Picture Service, Inc.
1212 Avenue of the Americas
New York, New York 10036</p> <p>NFBC National Film Board of Canada
680 Fifth Avenue
New York, New York 10020</p> <p>PCH Pictorial Charts Educational Trust
<i>Order from:</i>
Social Studies School Service
10000 Culver Boulevard
Culver City, California 90230</p> <p>PN Pathe News, Inc.
58 East 13 Street
New York, New York 10003</p> <p>PSP Popular Science Publishing
Company
McGraw-Hill Text Films
330 West 42 Street
New York, New York 10036</p> |
|---|---|

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KEY Producer

REM	Remington Rand <i>Order from:</i> Henk Newenhouse, Inc. 1825 Willow Road Northfield, Illinois 60093	VAL	Valiant I.M.C. 237 Washington Avenue Hackensack, New Jersey 67601
RI	Riverside Records 235 West 46 Street New York, New York 10036	VEC	Visual Education Consultants, Incorporated 2066 Helene Street Madison, Wisconsin 53704
SEF	Sterling Educational Films 241 East 34 Street New York, New York 10016	WASP	Warren Schloat Productions, Inc. Palmer Lane West Pleasantville, New York 10570
SOC	Social Studies School Service 10000 Culver Boulevard Culver City, California 90230	YC	Yale Chronicles and Pageant Program United States Publishers Association 386 Park Avenue South New York, New York 10016
SVE	Society for Visual Education 1345 Diversey Parkway Chicago, Illinois 60614	YLP	Your Lesson Plan Filmstrips, Inc. 1319 Vine Street Philadelphia, Pennsylvania 19107
TMC	3M Company Visual Products Division Bldg. 220-10E 2501 Hudson Road St. Paul, Minnesota 55119	YUP	Yale University Press 386 Fourth Avenue New York, New York 10016

CHRONOLOGY: c. 600 B.C. – A.D. 410

India and China	The Middle East	The Mediterranean
<p>c. 600 B.C. Period of troubles begins in China</p>		<p>c. 600 B.C. Rise of Carthage</p>
<p>CRYSTALLIZATION OF FOUR MAJOR WORLD VIEWS (mainly during sixth century B.C.)</p>	<p>c. 586 Nebuchadnezzar of Babylon destroys Judah; beginning of the Babylonian captivity</p>	<p>594 Solon's reforms in Athens</p>
	<p>586-539 The Jews under Babylonian rule</p>	<p>590-570 Thales: investigation of the laws of nature in Greece</p>
<p>c. 563-483 Life of Buddha</p>		
<p>c. 551-479 Life of Confucius</p>	<p>c. 550-539 Cyrus the Great establishes the Persian Empire</p>	<p>561-527 Peisistratus, the tyrant, rules in Athens</p>
	<p>c. 540 Second Isaiah</p>	
	<p>539 Cyrus conquers Babylon</p>	
	<p>539-332 The Jews under Persian rule</p>	
	<p>c. 521-485 Stabilization and extension of the Persian Empire under Darius I</p>	

CHRONOLOGY: c. 600 B.C. — A.D. 410

India and China		The Middle East		The Mediterranean
PRE-EMINENCE OF GREECE; DECLINE OF MIDDLE EASTERN EMPIRES (fifth century B.C.)	517-509 Expeditions of Darius I into India			509 Traditional date of the founding of the Roman Republic
		494 Darius I of Persia invades Greece		499-494 Revolt of the Ionians against the Persians; assisted by the Athenians
	485 Death of Buddha	490 Darius I of Persia invades Greece again		494-479 The Persian Wars: 490 Marathon 480 Thermopylae 480 Salamis 479 Plataea
	479 Death of Confucius	480 Xerxes I of Persia invades Greece		c. 479 Rise of the Athenian Empire
				469-399 Life of Socrates
				460-429 The Age of Pericles
				431-404 The Peloponnesian War: 422 Death of Cleon 416 Siege of Melos 415 Sicilian expedition 404 Rule of the "Thirty" in Athens
				427-347 Life of Plato

<p>424-404 Decline of the Persian Empire under Xerxes II and Darius II</p>	<p>399 Death of Socrates</p> <p>390 The sacking of Rome by the Gauls</p> <p>384-322 Life of Aristotle</p> <p>359 Philip becomes king of Macedonia</p> <p>338 Greeks defeated by Philip at Chaeronea</p> <p>337 Alexander becomes king of Macedonia</p> <p>334 Alexander's invasion of the Persian Empire; battle of the River Granicus</p> <p>333 Alexander's routing of the Persians at the battle of Issus</p> <p>332 Alexander in Egypt</p> <p>331 Alexander's victory over Darius at Arbela (Gaugamela)</p> <p>327 Alexander invades India</p> <p>323 Death of Alexander at Babylon</p>
<p>334 Persian Empire under Darius III, invaded by Alexander</p> <p>332 End of Persian rule in Egypt</p> <p>330 Death of Darius III</p>	
<p>327 India invaded by Alexander</p>	

RISE OF
MACEDONIA
(fourth century
B.C.)

CHRONOLOGY: c. 600 B.C. – A.D. 410

	India and China	The Middle East	The Mediterranean
HELLENISTIC AGE (mainly during third century B.C.)	321–298 Reign of Maurya in India; Ganges and Indus valleys united into one empire c. 274–236 Reign of Asoka in India; Buddhism established as official religion; Buddhist mission- aries sent to Southeast Asia	c. 300–200 Height of the Hellenistic Age c. 280 Alexander's Empire divided into Seleucid king- dom in Western Asia and Ptolemaic Empire in Egypt	c. 300–200 Height of the Hellenistic Age 270 Roman control established in Italy c. 264 Beginning of Roman expansion outside of Italy 264–241 First Punic War between Rome and Carthage 218–202 Second Punic War
RISE OF ROME (second century B.C.)	c. 230–221 Conquest by Ch'in Dynasty of all rivals in China; golden age of philosophy in China 214 Building of Great Wall of China 213 Burning of all classics except science books in China 202 Beginning of Han Dynasty in China		149–146 Third Punic War

136 Confucianism made official doctrine in China (Establishment of Confucian texts and examination system for governmental positions; end of examination system came at end of the empire in A.D. 1911)

c. 100 Parthian Empire (Persia) at height

c. 64 Roman control over Armenia, Syria, and Palestine

PRE-EMINENCE OF ROMAN EMPIRE

(first century
A.D.)

133 Tiberius Gracchus assassinated

107-86 Marius dictator of Rome

83-79 Sulla dictator of Rome

60 First Triumvirate: Pompey, Caesar, Crassus

59-49 Rise of Julius Caesar; the Gallic Wars

44 Assassination of Julius Caesar

31 B.C. - A.D. 14 Consolidation of the empire under Augustus

c. 4 B.C. Birth of Christ

A.D. 14-37 Reign of Tiberius

27 Pontius Pilate becomes Roman governor of Judea

30 B.C. End of Ptolemaic Empire in Egypt

A.D. 6 Rebellion of the Zealots of Judea against Roman rule

CHRONOLOGY: c. 600 B.C. – A.D. 410

India and China	The Middle East	The Mediterranean
	69 Fall of Jerusalem	c. 27–30 Death of Christ 54–68 Reign of Nero; persecution of Christians 60 Conversion of Paul to Christianity c. 67 Death of Paul 69–79 Reign of Vespasian 98–117 Reign of Trajan 98–180 Reign of the “Five Good Emperors” 117–120 Roman Empire at greatest extent 117–138 Reign of Hadrian 138–161 Reign of Antoninus Pius 161–181 Reign of Marcus Aurelius 180–192 Reign of Commodus

DECLINE OF
ROMAN EMPIRE
IN THE WEST:

BARBARIAN
INVASIONS OF
EUROPE AND
NORTH AFRICA

220 End of Han Dynasty
in China

320 Beginning of Gupta
Dynasty in India; golden
age of Indian art and
letters; unity of faiths
into Hindu cosmology

226 Neo-Persian Sassanian
Empire (until 651)

c. 200 Decline of Rome

284-305 Reign of Diocletian;
division of empire

324-337 Reign of Constantine;
adoption of Christianity;
capital at Constantinople

410 Sacking of Rome by
Alaric's Goths

INTRODUCTORY INQUIRY ACTIVITY TO GREEK AND ROMAN CIVILIZATION

? Display the texts *Ancient Civilization* and *Four World Views*. On a map of the ancient world, have students locate civilizations and/or cultures associated with these studies. Encourage them to comment on important understandings gained from the study of these books (e.g., how to locate ourselves in time and space, archaeological and historical evidence of the past, prerequisites for civilization, the ebb and flow of civilization, cultural differentiation, controlling ideas). Show *Greek and Roman Civilization* and have the class read the title aloud. Some students should locate Greece and Rome on the map. Tell students that the civilization of ancient Greece and Rome is called “classical” civilization (write the term on the board). Let students tell briefly what they know about the ancient Greeks and Romans. Explain that classical ideas had a great influence on Western culture. Ask, “Do you think classical ideas have influenced American culture? If so, which classical ideas have had a great influence?” Tell students that this book will help them to learn more about these ideas.

PREFACE

Why Study the Greeks and Romans?

Text pages 1-11

Modern Western culture, diverse though it is, grows out of some central and traceable traditions of classical civilization. This is especially true of Western political ideas and institutions. In order to understand more fully many of our own ideas and institutions, it is advisable to study their sources—the Greco-Roman and Judeo-Christian traditions.

Text Outline

Sources of Western Culture
Words We Owe to Greece and Rome
The Problems of Building a Government
Our Government's Debt to Greece and Rome
Checks and Balances
The Complex American Government
The Problems of Peace and Unity
Our Culture's Debt to Judaism and Christianity

CONCEPTS



The nature of government

The nature of law

Constitutionalism versus arbitrariness

Types of government

American government



Cultural regions

OBJECTIVES

Questions to be developed°

Why is government needed? What are its functions?

What classical political ideas influenced the framers of the U.S. Constitution?

What is meant by the rule of law?

What have classical political experiments taught us about the control of governmental abuses?

What lessons can be learned from Greek and Roman attempts to reconcile freedom with self-government, peace, and unity?

How were some of the governments of the ancient and classical world organized? Were they simple or complex?

What kind of government exists in the United States? Is it simple or complex? How is it organized?

What are its distinctive features? How are these features related to the political experiments of Greece, Rome, and England?

Where was the "classical world" of Greece and Rome?

What places have a Western culture?

Behavioral Indications: °Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



Cultural differentiation and culture contact

How have classical ideas affected Western culture?

How have Judeo-Christian ideas affected Western culture?

How were classical and Judeo-Christian ideas transmitted to Western culture?



History as a clue to the present

How does a knowledge of classical civilization help us to understand Western culture today?

What classical ideas have influenced American development in the past, and why?

What can we learn from Greek and Roman civilization?

BACKGROUND INFORMATION

See pages 119-128 for *Resources*.

THE CLASSICAL BACKGROUND OF MODERN ENGLISH

It is difficult to exaggerate the influence of the thought and experience of classical Greece and Rome upon Western culture. That influence was transmitted in many ways. No doubt there was considerable direct though distorted passing on of words, ideas, and customs in southwestern Europe, as one generation succeeded another and as the descendants of Frankish and Gothic barbarians mingled with the descendants of Romans, Gauls, and Iberians. It was by this process that the "Romance" languages came into being, as "vulgar Latin" was transmitted into French, Languedoc, Italian, Spanish, Catalan, Portuguese, and Romanian. Less directly, Greek influences were also transmitted in Eastern Europe and Russia through the Byzantine Empire and the

Eastern or Orthodox branch of Christianity, but this process is parallel to, rather than part of, the story of Western culture.

Western European languages fall into two main groups: Teutonic and Romance. The English language is predominantly Teutonic, but, owing to the Norman-French conquest of England in 1066, English has many more words of Latin origin than have the German or the Scandinavian tongues. The Latin influence on the English language accounts for the great flexibility and breadth of the English vocabulary.

CLASSICAL EDUCATION IN WESTERN CULTURE

During the Middle Ages, the Latin Church was the organizing center of Western culture, giving cohesion and intellectual leadership to the kingdoms and feudal subdivi-

sions of Western Europe. Churches and monasteries were the agents of education, providing schools for the young, instruction for adults, and control for the “universities” that emerged in the twelfth and thirteenth centuries.

The main body of instruction was devoted to the study of Latin, not as a dead language, but as the language of scholars throughout Western Christendom. The most important thing to be learned was Latin grammar, which was the key to all further learning. Once one knew Latin, one could read the Vulgate (St. Jerome’s Latin version of the Bible), one could read the writings of the Latin Fathers, such as Ambrose and Augustine, or the theologians and philosophers of more recent date—Aquinas, Abelard, Albertus Magnus. One could also read certain Latin classics which had been cherished in the West: Virgil, Ovid, Cicero, and fragments of Greek philosophers available in Latin translation. All this knowledge, and much more, depended on a knowledge of Latin.

The purpose of education was still largely to provide a learned priesthood, but gradually the schools began to produce educated members of the “middle class”—literate merchants and manufacturers in the rising towns and bureaucratic officials other than clergymen to assist kings and dukes and city councils in keeping records and planning policy.

In the time of Chaucer, England had between 300 and 400 Latin grammar schools. One hundred years later, by the end of the fifteenth century, England saw a great expansion of secondary schools. Education was still largely devoted to Latin and Latin classics, and the students, in theory at least, were allowed to converse only in Latin—even out of school hours.

It is no exaggeration to say that the intellectual leaders of Western Europe were trained on Roman and Greek ideas, but even this is not the whole story. After the Dark Ages, the materials available for a “classical education” were fairly restricted, and included little more than fragmentary information about Greece and Greek litera-

ture. Then, by a roundabout route, the works of Aristotle were reintroduced in the West. They came by way of great Islamic scholars, especially Averroës (also known as Ibn Rushd, who died in 1198), whose editions and commentaries crossed the frontier between Islam and Christendom in northern Spain. This revival of Aristotelian ideas marks the beginning of a rediscovery of Greek naturalism and ideas of natural science; it coincides, too, with the introduction of new methods of calculation based on Indian (arabic) numerals and the use of zero. From this time, Greek ideas begin to make a mark on Western education in their own right, not merely through Latin classics or references in writings of the Fathers of the Church. The full revival of Greek learning and literature, however, came in the late fifteenth and in the sixteenth centuries.

Paradoxically, although the Renaissance opened the way to the growth of great national literatures, and although it led to the rise of modern natural science and unhindered scientific investigation, it also resulted, immediately and for four centuries to come, in the reinforcement of an educational curriculum based largely on the study of Greco-Roman language, culture, history, and literature. Once again, in the modern era, as in the Middle Ages, the education of the leaders of Western culture served to perpetuate the influence of classical civilization. Until the latter part of the nineteenth century, well-educated youngsters had to learn not only classical Latin, but also classical Greek. The educated man had to have a fund of knowledge that enabled him to recognize allusions not only to the *Aeneid*; the histories of Livy, Tacitus, and Suetonius; the poems of Ovid, Horace, and Catullus—but also to the *Odyssey* and the *Iliad*; Plato and Aristotle; Thucydides, Xenophon, and Herodotus; and Polybius and Plutarch. As a result of such education, political and intellectual leaders had a broader and deeper historical perspective than any previous intelligentsia had ever possessed. In addition to the strong sense of history conveyed by the

study of the Old Testament, our forefathers also had an understanding of the rise, growth, experimentation, and fall of a whole phase of civilization. This gave them, or should have given them, more wisdom in making political, social, and economic decisions than had ever been available before. Once again, the lesson seems clear that we today must know all the history that we can assimilate.

THE CLASSICAL HERITAGE IN POLITICAL SCIENCE

The Greek *polis* was the first advanced society that we know in which the citizens participated directly in the government. The Greeks were the first to envision the state as an institution which could be consciously planned or directed to achieve certain ends. In other words, states could be studied, classified, constructed, rearranged, planned, and so forth, to achieve certain results. The choice could be made reasonably, even scientifically. This is the first concept of government that includes more than the idea of a good ruler constituting a good government, or a strong man making a strong state. Government could be studied scientifically; institutions and laws could be adapted to suit the needs and wants of men.

Once men began to think of institutions, laws, and policies as flexible devices that could be adapted and used to achieve certain desirable ends, a whole new concept of the state and of government emerged. Although this concept disappeared for a time when the decline of the Roman Empire led to the political confusion of the Dark Ages, it was revived in the Middle Ages when the writings of Aristotle were rediscovered. It remains, to this day, one of the most striking features of Western culture. The notion of political and social science has now spread from the West to influence the lives of people all over the world. Particularly important has been the Western idea that the power of government may and should be used to initiate policies to change and improve society.

An important achievement of Greek political thought was the classification of forms of government. The Greeks drew mainly on the experiences and experiments of the *polis*. Here they observed the main possible forms of government: monarchy, aristocracy, oligarchy, tyranny, and democracy. In the course of time, these simple forms were further qualified. A major distinction was made between (1) *the rule of law* and (2) governments possessing or claiming *arbitrary power*. A second concept, developed by Aristotle, was of a government in which a *system of checks and balances* would prevent the accumulation of all power in the hands of one man or a class, or group, of men.

The Greeks learned that self-government, popular participation in politics, and the use of the state's power to control and reform society could lead all too easily to abuses, corruption, and civil disorder. These lessons are still valid today, and so are the remedies suggested by Greek and Roman thinkers: the *rule of law* and *checks and balances* in government coupled with *popular consent*.

The practice and theory of mixed, balanced government developed in the Roman Republic. The most famous description of the ideal Roman constitution is found in Polybius' *General History*. Polybius was a Greek who lived from 200 B.C. to some time after 118 B.C. After the conquest of Greece by Rome, Polybius was one of 1,000 Greeks who were taken to Italy to serve as hostages to ensure the good behavior of their countrymen. He settled down in Rome, studying philosophy and history to find out what factors had given the Romans such unusual power and success.

One of the major factors, in Polybius' opinion, was the mixed, balanced government of Rome. Simple forms of government, he decided, always declined into corruption and injustice. After a few generations, a monarchy would turn into a tyrannical regime; an aristocracy would degenerate into a selfish oligarchy; a democracy would fall into mob rule, demagoguery,

and attacks on property. How could these degenerations of government be prevented? The answer had been discovered, perhaps by accident, by the Romans, whose republic consisted of a balanced, mutually checking system of a monarchic institution (the Consuls), an aristocratic institution (the Senate), and democratic institutions (the Assemblies of the plebeians and the tribunes). In practice, power fluctuated between one branch and the others, and, in the second century B.C., the Senate undoubtedly usurped the lion's share of power. This usurpation was in part responsible for the hostility of the plebeians, and so for the rise of demagogues and military adventurers like Marius, Sulla, Pompey, and Caesar, who were able to play the senatorial or wealthy factions against the popular party and so seize control of the state. The "ideal" constitution had, however, been practiced for considerable spans of time, and its balance had given unprecedented stability and power to the republic.

The pattern was not destroyed, even though the practical application collapsed. In the Middle Ages, the structure of English government tended to repeat the Roman pattern: King, House of Lords, and House of Commons echoed the Consuls, Senate, and plebeian assemblies. Constitutional government has survived in Britain, with one or two lapses, to the present day. Commentators on the English constitution used to refer to "the Commonwealth of England" or to the "crowned republic."

Greek and Roman political theory and practice had strong influence on the development of Western culture and Western political institutions. That influence was not only conveyed through later political writings, but also through the direct study of Greek and Roman literature and history. In the United States, the members of the Constitutional Convention (1787) were extremely sensitive to the need to set up a mixed, balanced national government in order to check the already visible tendency toward class conflict and struggles for power in the new republic. They feared lest the destructive trends that had

wrecked self-governing states in the past would be repeated in the United States.

This fear was not illusory. Within two years of the Constitutional Convention, the French Revolution broke out and ran swiftly through a series of radical "democratic" upheavals into bitter faction fights culminating in the Terror, which came to an end in the military dictatorship of Napoleon. Since the French Revolution, the world has seen many comparable "popular" revolutions and experiments in democracy come to grief in much the same way. Who can say what might have been the course of American political development had the American people been unable to adopt an effective constitutional system before the storm of the French Revolution broke upon the Western world?

PEACE, UNITY, FREEDOM, AND THE RULE OF LAW

The *rule of law* may mean several things.

First, it may imply that there is a "higher law"—natural law—which is, or ought to be, common to all men. This is reflected in the legal theory of the Roman Empire, i.e., that a common, rationally based system of laws could and should be applied to all men and women within the boundaries of the empire.

Second, the rule of law may mean the existence of a special basic law—the Constitution—which controls and limits the operation of the government. In this sense, the Constitution itself sets limits on what legislation may be imposed by the government. Here, as may be seen, the internal balance of power inside the government is intended to strengthen the authority of the Constitution.

Third, the rule of law may mean simply that the government must always act within the laws it has made. In other words, the government may neither interpret the laws arbitrarily, nor change them suddenly and apply them retroactively. Here again, the separation of powers—legislative, executive, and judicial—acts as a check upon arbitrariness.

All of these ideas are to be found in some form or other in the experiences of the classical Greeks and Romans.

The question remains: does Greco-Roman civilization have anything to tell us about peace, unity, freedom, and justice on a worldwide or international scale? The *Pax Romana*, which lasted for 200 years, was an impressive example of the imposition of peace upon a large area. Yet peace was achieved at the expense of freedom. A similar achievement marked the British Empire at its highest point of development. Notice, however, that the British Empire produced demands for national freedom and self-determination, which in the end undermined the peace that imperial control imposed. The American Revolution, the revolt in French Canada in the 1830's, and the twentieth-century emergence of "new nations" like India, Pakistan, Burma, Malaysia, Nigeria, Ghana, Tanzania, Zambia, etc., are all instances of the apparently inevitable conflict between ideas of freedom and peace.

Can this dilemma be resolved? Conceivably, some form of federation, as developed in the United States and Switzerland, may offer a solution. Such experiments—e.g., the Achaean League—did not succeed in the classical world. The American experiment, however, introduced a striking new concept: the concept that sovereign power could be divided between a central government and state governments. This is the great innovation of the U. S. Constitution; it was developed as a result of practical experience coupled with the study of history and political science.

HELLENISTIC AND ROMAN INFLUENCES ON CHRISTIANITY

In one sense the legacy of Greece and Rome to Western culture is contradictory to the Judeo-Christian heritage. Yet it must not be forgotten that there was, from the first Christian century, much mutual influence between the two cultures. Christianity itself, when fully developed as a theology and an ecclesiastical organization,

was deeply marked by Hellenistic and Roman ideas.

The eastern Mediterranean had been "Hellenized" for four centuries before Christ. The Greek language was widely used; Greek literature was widely known; much of the Old Testament had been put into Greek (the *Septuagint*). Moreover, the Jews of Palestine had, with a brief exception, been under Hellenistic or Roman rule since the time of Alexander. Greeks and Romans in their turn were considerably influenced by mystery religions out of the Middle East, such as Isis-worship or the worship of the Phrygian Mother of the Gods. There was, then, much interchange of ideas as well as of products between "the East" and "the West" of those days.

The Christian message was sufficiently in tune with certain Hellenistic philosophical and religious trends to have a great appeal to many gentiles. When the Gospels, Acts of the Apostles, and the Epistles were published, the language used was the simple Greek of the eastern Mediterranean, and had, doubtless, undertones of Greek as well as Judaic thought. St. Paul was certainly aware of Greek philosophical ideas; he referred to Greek writers in his sermon in Athens (Acts 17:22-34), and showed an acquaintance with Stoic ideas of natural law (Romans 2:14-15).

There can be little question that certain Greek philosophical ideas—particularly Stoicism and Neo-Platonism—paved the way to acceptance of Christian ideas. St. Augustine (A.D. 354-430), by studying Platonic and Neo-Platonic books, found positive rational arguments that led him to a position very close to that of Christianity (see *Confessions*, Book VII, Chapter IX). He shows how the Neo-Platonic doctrines prepared him to accept the New Testament (*Ibid.*, Book VII, Chapters XX-XXI). In *The City of God*, St. Augustine devotes several chapters to the discussion of the excellence of Plato, and tries to decide "whence Plato might have that knowledge that brought him so near the Christian doctrine." (See *The City of God*, Book VIII, Chapters III-XIII.)

If Christian ideas were influenced by, or in harmony with, certain Greco-Roman ideas, it is equally true that the organization of the Christian Church owed much to the example of Rome. For one thing, there was common ground between Roman law and the equality of citizens before the law on the one side, and Christian and Jewish concepts of law and human equality on the other. Similarly, the organization of the

empire—one civic loyalty, one emperor, a hierarchy of officials, and the administrative division of the empire into prefectures and dioceses (by Diocletian)—was clearly copied by the Latin Church.

These few examples suggest how even that element of Western culture that was not directly Greco-Roman in origin actually absorbed many Greco-Roman cultural and organizational patterns.

SUGGESTIONS FOR TEACHING

The Preface is intended to make the students aware of the major themes of this book: the great influence of classical civilization on Western culture; the importance of the classical contribution to law and government; cultural contact and the mingling of Eastern and Western cultures, first in the Hellenistic Age and later as Christianity and the mainstreams of Judaism and Hellenism mingle. It attempts to show the students that the study of classical ideas and experiences can help them gain a greater understanding of their own. The students should become aware of the influence of classical political ideas on the framers of the Constitution of the United States.

Help students understand that Judeo-Christian ideas were disseminated in the classical world and transmitted to Western culture through Rome.

The teacher must be cautioned against making the study of classical civilization too retrospective—that is, arranging material so that it provides neat parallels to present-day ideas or experience. Certainly parallels of this sort are useful, and for the present study almost indispensable. The pitfall lies in seeking parallels where none exist, and in losing the distinctive character of classical civilization in an attempt to make it coincide with our own. While Western civilization continues many of the features of classical civilization, we must keep in mind that Athens was *not* like the United States, any more than Rome was like England or France. A good many of our lessons from classical civilization lie in precisely this fact—that Greece and Rome *were* different. The differences in our own approach to law and government grow, in part, out of our deliberate attempts to make our system different. It is as important, then, to understand the differences as it is to understand the similarities.

INTRODUCTORY INQUIRY ACTIVITIES



Ask the students to look at the picture facing page 1. Tell them that the picture contains an important clue to the answer of the question asked in the title of the Preface. Ask them, “What is this clue? What important gifts have come to us from the Greeks and Romans?” Ask them if they can tell whether this picture represents Greek civilization or Roman civilization. How can they tell? Lead the students to speculate about these answers. After the Preface has been studied, return to these questions. Elicit that the clue is our alphabet, most of the capital letters of which have come down to us unchanged from the Romans. Some students may already be familiar enough with the Greek alphabet to recognize that the picture must represent Roman civilization, since it is our alphabet that the craftsman is carving. The word “Traianus” is the Latin spelling of Trajan, emperor from A.D. 98 to 117.

At appropriate locations on a map of the world, fasten pictures of the following: Roman soldier or senator, Greek statue, Moses with Ten Commandments, Jesus. Let students comment on the pictures and tell with what place each is identified. Ask, “What were some of the controlling ideas of the early Hebrews? The Greeks? What do you know about the early Romans? About Jesus?” Tell students that many of the ideas of the Greeks, Romans, Hebrews, and Christians helped to shape Western culture. Ask, “Which places in the world have an Eastern culture? Western culture? From which places did classical ideas come? Ideas about Judaism and Christianity? How do you think these ideas became part of Western culture? Why do you think we should study about the Greeks and the Romans?” Tell students that the Preface will help them answer some of these questions.

NOTES ON QUESTIONS

- Page 2: ★ Familiar in everyday usage are the following Latin abbreviations:
 etc. = *et cetera*, and so forth; A.D. = *Anno Domini*, the Year of Our Lord; A.M. = *ante meridiem*, before noon; P.M. = *post meridiem*, after noon; P.S. = *post scriptum*, after writing.
- ★ Economics (from *oikonomia*, the art of household management) is the science of the production, distribution, and consumption of wealth.
 Geometry (from *ge*, earth, and *metrein*, to measure) is the study that measures and compares lines, angles, surfaces, and solids.
 Politics (from *polis*, city-state) is the science and art of government.
 Geography (from *ge*, earth, and *graphein*, to write) is the study of the earth’s surface, climate, continents, countries, peoples, industries, and products.
 Philosophy (from *philos*, loving, and *sophia*, wisdom) is the study of the principles underlying all knowledge.
 Democracy (from *demos*, the people, and *kratein*, to rule) is a government that is run by the people who live under it.
 Physics (from *physis*, nature) is the science that deals with matter and energy, e.g., mechanics, heat, light, sound, and electricity.
 Electricity (from *elektron*, amber—which becomes charged with static electricity when rubbed) is a form of energy generated by friction, induction, or chemical change, and having magnetic, chemical, and radiant effects.
 Psychology (from *psyche*, soul, and *logos*, discourse or thought) is the science of the mind; the study of human and animal behavior.
- ★ These words are all Latin in origin. Here are their derivations: constitution—from *constituere*, to set up; consul—from *consulere*, to consult; government—from *gubernare*, to guide or steer a ship; legal—from *lex*, *legis*, law; dictator—from *dicere*, to speak; president—from *prae*, before or above, and *sedere*, to sit; senate—from *senex*, old man (council of elders); civic—from *civis*, citizen; republic—from *res*, thing or matter, and *publica*, of the people.
- Page 3: ★ The federal government of the 13 United States was not strong enough to enforce its legislation, obtain adequate financial support, or guarantee economic stability, order, and property rights. Many people felt that a stronger union was needed. Thus a general convention of the states was called (May 1787, in Philadelphia) to revise the Articles of Confederation which had proved inadequate for the 13 states.

Some delegates who met to plan the new government were George Washington (who was elected to preside over the convention), James Madison, Alexander Hamilton, Benjamin Franklin, Edmund Randolph, Gouverneur Morris, John Rutledge, and William Paterson.

- Page 4: ? ● Government is necessary to keep order in, give policy leadership for, and provide for the defense of an organized society. These are also its main functions. If human beings were self-sufficient animals like snakes, or if they were completely “socialized” like bees, they would not require government. But human beings are complex: they are partly individualistic and partly social; consequently, they require rules and leadership.

In a complex society such as ours, there may be considerable disagreement over the limits of the functions of government. Governments strong enough to provide security, stability, and leadership have sometimes become strong enough to limit the freedom of the people or to impose unreasonable restraints upon their freedom. Government is, after all, composed of men and women who are imperfect and who may abuse its power and authority.

- Page 5: cap. The students should note that the use of columns and triangular pediment on the Supreme Court building are similar to those on the Parthenon.

- Page 7: ● A majority, unchecked in its power, could easily abuse that power by making laws to suit itself, promoting its special interests regardless of the consequences to others, and perpetuating itself in power, thus effectively denying minorities their rights and representation.

- Page 8: ? ● The students might understand *popular consent* to mean that nearly all the people voluntarily agree to accept the laws and government of their nation. The *rule of law* would mean that an established code or constitution is the law of the land and that not only the people, but the government itself (and its agencies), must abide by the law. *Separation of powers* would refer to a system in which the power and authority of the government is divided among several branches or bodies so that not all the power rests with any one person or group. *Checks and balances* should be understood as the system whereby the power of government is balanced through the right of each branch to check the power of the others.

- Executive: carries out laws and commands armed forces; appoints other officials. Legislative: makes laws, votes taxes, declares war. Judicial: says what laws mean and whether a law has been broken.

► Richard Nixon was elected President in 1968.

- ? ★ Students should be aware of current elections involving their Senators and Representatives, and might also note the party affiliations of each.

★ Warren Burger was appointed Chief Justice of the United States in 1969.

- ? ★ Students should be able to determine that both Greeks and Romans used Assemblies to insure a popular voice in government and military leaders to

make government strong. Eventually, democratic governments and republics in the classical world were undermined by factionalism which led to chaos and revolution, suppressed finally by the arbitrary rule of military dictators.

Page 9:

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- The glossary in the pupil text defines freedom as the right and ability to make one's own choices. Freedom does not, of course, mean the right to do whatever one likes, for one may not do something that injures others or interferes with their rights. All free people are not obliged to do the same thing. In free societies, there is a great deal of room for disagreement; in fact, the right to dissent is basic. However, to protect the rights of others, there must be limits on the form of dissent. For example, a person might take exception to his country's military policy, but to voice his dissent by sabotaging U.S. military aircraft would scarcely be his right.

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- To a certain extent, the rule of law protects the individual's right to dissent. Not all citizens have to favor their government's leaders or policies at any given time. However, the rule of law in and of itself does not automatically guarantee that men cannot be persecuted—even killed—for dissent. The rule of law is only as strong as men's desire to live by it. The danger is always present that citizens or leaders may be carried away emotionally in times of stress, and ignore or violate the rule of law.

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- The students should be aware that not all nations are ruled by law, and that force, strength, and fear are sometimes the "right" by which men are governed. Strength can force conformity and obedience on a people, thus providing peace and unity at least outwardly; however, under such conditions, freedom will inevitably be limited or disappear completely.

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- Unity is possible—though perhaps more difficult to attain—despite great variety within a nation. The students should easily see that such is the case in the United States. While common cultural and linguistic ties are present, there is a heterogeneous character in the common culture itself, a blending of numerous traditions and cultures. Most students will be able to trace their own origins, through their parents and ancestors, to countries with other languages and traditions. The important point is that unity depends on having *something* in common, even if that "something" is simply a national goal. Peace and unity are possible where tolerance of differences is combined with common goals (religious freedom, national defense, prosperity, etc.). When common goals cease to be held by large numbers of people, or when peoples' means of obtaining these goals are radically different, unity can easily break down.

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- Modern developments in communication and transportation—radio, TV, mass distribution of printed matter, automobiles, railroads, and airplanes, to name some—do much to unite separate sections of a large nation. While a New Yorker may never visit Oregon, rapid dissemination of news makes him aware of situations, problems, and common ties of interest with people living in that state. The practical effects of a better informed public with a wider scope of understanding are perhaps only secondary to the psychological effects of a sense of common identity as Americans rather than as Pennsylvanians or Texans.

ACTIVITIES

- ? Read to the class, or have members of the class research, accounts of the education of some of the leaders of American society at the time of the Revolution and the Constitution. Examples might be: Jefferson, John Adams, Franklin, Hamilton, Washington, Madison, Charles Pinckney, Edmund Randolph, Patrick Henry, Gouverneur Morris, John Marshall. The readings and/or the research should consider the following questions: Did the man go to college? Was he self-educated? Did he complete his education as an adult? What subjects did he study? What books did he read? Could he read Latin? Greek? Was he familiar with Greek and Roman ideas? Why should we be interested in the education of men who were leaders of American society at the time of the Revolution and the Constitution?
- ? Help students make illustrated charts or diagrams of the U.S. government in 1789 and at the present time. They may bring in photos, drawings, or clippings to be fastened to the chart under the proper branch (photos or clippings of the President, members of the Cabinet, Senators or Representatives, Congress in action, Supreme Court justices, law cases, drawings of historical figures such as Washington, Jefferson, etc.). Encourage students to comment on the differences and similarities observed.
- ? Topics for discussion:
 - Why we should (or should not) have to study Greek and Latin
 - How history can help us understand ourselves and the world around us. (Review some of the topics already studied and discuss their relevance today.)
 - Why it is important to study the ideas of other people and other times
 - Why a complex government would be better than a simple one
 - How knowing about the Greeks and Romans helped the framers of the Constitution
 - How Judaism and Christianity influence Western culture
- ? Have the students pretend that they must form their own society and government. First have them decide on general aims and goals. Can they agree on what they want their government to do, secure for them, etc.? The variety of aims and goals might be instructive in itself if the teacher points out that different people do have different interests and therefore different aims. Where would the students go to find out what kind of government they would form? It might be pointed out that even deciding to form a “democratic government like that of the United States” is drawing on the past, since the students would be benefiting from the experiment begun by the framers.
- ? Stage a mock Constitutional Convention. Select class members to represent various groups that would have different aims in forming a government. Let some students represent wealthy aristocrats; some, prosperous businessmen; some, poor farmers; some, unskilled workers, etc. Point out that the aristocrats and farmers might benefit more from different types of government. How would the class go about finding a compromise or a choice that would offer something pleasing to the majority of the people? Can they find such a choice?

- ? Divide the class into several groups. One group can be “nobles,” one group “common people,” or any other divisions the students might identify and pretend to be. Make certain that the proportions are not equal; that is, there should be more common people than nobles, more poor people than wealthy, more farmers than bankers. Then take a sample law, such as “No man can be imprisoned for debt,” or “No person can earn more than \$100,000 a year,” or “All men have the right to vote.” Let the class discuss how each group might feel about such a law. Vote on the law twice: once with only the nobles, wealthy men, property owners, etc., voting, and once with the whole class voting. Discuss the difference in results: Why a law might be passed when all the students voted, yet fail to pass when only a few students voted.
- ? Repeat the above project to show how representative and direct democracy might differ. First allow only *one* representative from each group to vote. Next, choose representatives by proportion—say, one representative for every three students. Compare the results of each system of voting. Point out that our representatives in Congress are chosen in these two different ways. Discuss why we combine different methods of representation.

CHAPTER 1





The Athenians Defeat the Persians

Text pages 13-25

The Athenians' loyalty to and pride in their *polis*, their prized independence, successfully defended against the might of Persian invaders, the right of poorer citizens to share in government (won in large measure by the importance of Athenian rowers to the strength and success of their navy) led to the growth of a direct democracy in Athens.

Text Outline

The Great Age of Greek Patriotism
The Persian Wars Begin
The Athenians and the Prophecy
The Growth of the Athenian Navy
The Persians Invade Greece Again
The Athenians Defeat the Persian Fleet

CONCEPTS	OBJECTIVES
<div data-bbox="168 349 239 450"></div> <p data-bbox="296 349 536 383">Map and globe skills</p> <p data-bbox="296 525 713 584">Spatial interconnections: the flow or movement of things</p>	<p data-bbox="773 236 958 295">Questions to be developed*</p> <p data-bbox="773 349 1187 408">Where were Athens, Sparta, Marathon, Piraeus, and Salamis located?</p> <p data-bbox="773 438 1187 497">What was the extent of the Persian Empire in 490 B.C.?</p> <p data-bbox="773 525 1187 584">How did Athens become a trading polis?</p>
<div data-bbox="172 648 238 740"></div> <p data-bbox="296 643 634 677">The role of conflict in history</p>	<p data-bbox="773 643 1187 727">How did the Persian Wars stimulate the growth of Athenian democracy?</p> <p data-bbox="773 761 1187 819">How did the phalanx and a superior navy help Athens defeat Persia?</p>
<div data-bbox="163 880 234 972"></div> <p data-bbox="296 875 581 908">The meaning of freedom</p> <p data-bbox="296 996 602 1029">The meaning of patriotism</p>	<p data-bbox="773 875 1187 967">What did "freedom" mean to the Greeks? How did they go about securing it?</p> <p data-bbox="773 996 1187 1055">What did "patriotism" mean to the Greeks? How did they express it?</p>
<div data-bbox="155 1115 247 1211"></div> <p data-bbox="296 1110 554 1144">Nature of government</p> <p data-bbox="296 1345 547 1379">Types of government</p>	<p data-bbox="773 1110 1001 1144">What is democracy?</p> <p data-bbox="773 1169 1187 1228">How are freedom and patriotism related to democracy?</p> <p data-bbox="773 1256 1187 1315">How does broad citizen participation influence democracy?</p> <p data-bbox="773 1345 1187 1429">What type of government developed in the Athenian polis? Why? In Sparta?</p>

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.

BACKGROUND INFORMATION

See pages 119–128 for *Resources*.

THE POLIS IN THE FIFTH CENTURY B.C.

By the fifth century B.C., the Greek *polis* had reached its definitive level of development. It commanded a profound personal loyalty of its citizens, and more often than not, the commitment to the *polis* was highly emotional in nature. There was no doubt in the Greek mind that the *polis* was the natural, correct, and only sensible unit for human society. There was no realization that cultural unity could be converted into political unity. The *polis* was supreme.

The government of Athens had developed into a direct democracy in which government was in the hands of the entire free, adult male population. The basis for democracy had been set by Solon when he courageously tried to cure the political and economic ills threatening the Athenian *polis* in 594 B.C. Solon was granted unlimited powers to remedy the critical state of Athenian affairs, and he exercised these powers in a series of economic and constitutional reforms that established Athens as a free, trading society. Solon decreed laws that encouraged trade and manufacturing, forming the basis of Athens' future wealth and commercial greatness. He abolished debt-slavery and restored freedom to those who had previously been enslaved for debt. Solon's main constitutional reform was the institution of courts of law in which citizens served as jurors. Thus, in Athens, the stage of history was set for the emergence of democracy. However, the nature of Solon's government was still aristocratic, since only the wealthy could hold office.

Yet, under Solon, all citizens were admitted to the functioning government as voting members and were granted judicial power through the courts of law. On the other hand, by the fifth century B.C., Sparta had emerged as a military *polis* with an oligarchal government. The Spartan *polis*, a

closed, non-trading society, was frozen and static. It resisted the admission of new points of view and bound the citizens to the overwhelming will of the *polis* so that in the words of Plutarch, "The Spartans were the only people in the world to whom war brought relief from training for war." Yet Sparta has always held a certain fascination for subsequent generations of men who are awed at the all-absorbing sense of Spartan duty, obedience, and patriotism. The Spartans lived their stern life with unflinching valor and a determined sense of endurance.

THE DEMOCRATIC EXPERIMENT

Athenian democracy at its height incorporated many of the ideas that function in our own democracy. The Athenian democratic experiment was infinitely simpler than our own complex government, essentially in being a *direct* democracy as opposed to our own *representative* form. However, Athenian democracy was the prototype of our own, since the Athenians were the first to experiment successfully with a balanced relation between freedom and the rule of law. To function properly, democracy must bring the ideas of rule of law and personal freedom into a balanced, working relationship. These two ideas may seem to contain areas of potential conflict, but only in a superficial evaluation. Freedom certainly does not mean the right to do as one pleases. When properly defined, freedom entails responsibilities. Freedom under law is both desirable and attainable. Athenians of the Classical Age proudly and willingly accepted the discipline imposed by a rule of law which protected their lives and property. They felt that the rule of law was essential to their well-being and to the good life, and that it saved them from the whims of an irresponsible monarch. By a series of extensions, Athenian democracy came to include more and more people;

e.g., the soldiers in the phalanx and the rowers on the triremes, who risked their lives for the *polis* and subsequently demanded and were granted political rights. But even at its height, Athenian democracy excluded foreigners, women, children, and slaves. And even in the Classical Age, the Athenian democracy always maintained an aristocratic overtone. Pericles himself (leader of Athens c. 460-429 B.C.), was an aristocrat, as were the majority of the greatest Athenian leaders. It was only during the decline of the democracy during the Peloponnesian War (c. 431-404 B.C.) that the aristocratic leadership declined and commoners such as the demagogue Cleon began to attain political power.

Although the history of Athens provides examples of political failures, and although the democratic experiment eventually ended in disaster, still the rise and fall of Athens is of tremendous interest to us in that Athenian politics was built on the premise that men should live their lives by finding satisfaction and values in the daily experience of the world. Using this premise as their starting point, the Athenians firmly established the rule of law as the basis of man's liberty. Even in their subsequent failure, they offer us concrete illustrations of the pitfalls to be avoided in the establishment and maintenance of a democratic state.

THE PERSIAN WARS (c. 494-479 B.C.)

Athens had barely achieved democracy when it had to bear the brunt of the Persian

invasion of Greece. The prelude to this conflict occurred in 499 B.C., when the Ionian Greek cities on the coast of Asia Minor rebelled against the yoke of Persian subjection. The revolt was suppressed, but Athens incurred the wrath of the Persian Empire by its contribution of 20 ships to support the Ionian uprising. Darius decided to consolidate his western frontier and bring Hellas under his control.

The Persian force was soundly beaten on the plain of Marathon in 490 B.C. by the Athenian phalanx under the generalship of Miltiades. The Persians had expected to win because of Greek treason from within, but this treachery failed to materialize. The victory at Marathon left an indelible mark on the Greek psyche. Demosthenes, when he tried to stir up a later generation against the rising Macedonian menace, looked back to the Greeks at Marathon as a source of inspiration.

The critical moment for Greek civilization came in 480 B.C. when the Persians, under Xerxes, invaded Greece with the intention of crushing Greek power once and for all. This time, the Athenian *polis* was assisted by other city-states. But the decisive naval victory at Salamis was due primarily to the Athenian navy which had been built up and prepared for the crisis under the direction of Themistocles. A reduced Persian force was defeated the next year (479 B.C.) by the combined armies of the Greek cities at Plataea. Greek independence was thus secure from the Eastern menace, and the glory rested primarily with Athens.

SUGGESTIONS FOR TEACHING

The incidents from Greek history selected for Chapter I, while interesting in themselves, are intended to help students understand how democracy developed in the Athenian *polis*. Students should know that a democracy is a government in which free men rule themselves. In this regard, help students realize that Athens was not always a democracy, but that various conditions and situations, over a period of time, contributed to the growth of a democracy. Students should discover how the following were related to this growth: a strong sense of patriotism for the *polis*, a high regard for freedom, the growing importance of Athens as a trading *polis* and the consequent

building of a strong navy, the demands of Athenian rowers (who so successfully defended the *polis* in time of war) for a voice in government.

Consider also the influence of superior military strategy and tactics on the course of civilization, a concept introduced in *Ancient Civilization*.

Chapter 1 offers opportunities for reviewing and extending geographic terms and map and globe skills. Of particular interest is the interpretation of military strategies as shown on maps or plans of the battles of Marathon and Salamis.

INTRODUCTORY INQUIRY ACTIVITY



To arouse interest in the growth of democracy in Athens discuss the following: “What important idea did the framers of the U.S. Constitution borrow from the Greek city-state of Athens?” (Democracy.) “What is a democracy? How do you think a democracy should work? Is patriotism important? Freedom? Should the people be well informed? Why or why not? What did the Greeks believe about man’s intelligence? Why might this belief lead Greeks to think that democracy would work? Athens was not always a democracy; how do you think it came to be a democratic *polis*?”

NOTES ON QUESTIONS

Page 13: ► Students should also be able to locate Athens on a globe and on a world map.

Page 14: ● Democracy should encourage freedom and patriotism. However, without the rule of law, democratic freedom might easily become license, or unrestricted freedom to do as one likes despite the rights or needs of others. Citizens sharing in government should experience a feeling of personal pride, which, in turn, should foster a feeling of patriotism. Here too, however, unlimited freedom might make the citizen lose sight of his responsibilities to his country, weakening his sense of patriotic duty.



● Democracy helps the rule of law by making the average citizen more aware of the need for a rule of law and the responsibility for abiding by the law of the land. The lack of coercion in a democratic society also permits a certain irresponsibility in relation to the rule of law which could produce unstable conditions that would seriously impair the function of government.



● The ideal democracy follows the will of the majority while simultaneously taking into account the rights and feelings of the minority. The minority must yield to the will of the majority; yet the majority must take the minority opinion into consideration. Satisfying majority and minority opinion is often a matter of careful compromise and concession. Our voting system reflects, in general, the idea that the majority or plurality rules. Yet constitutional safeguards keep the majority from depriving the minority of basic rights, including the right to disagree.



● It is hoped that democracy will create a climate in which the best men are elected as leaders, but it cannot be guaranteed. The most popular leader may not always be the most qualified candidate; conversely, the best qualified candidate may fail to win enough popular support to put him in office. Nor

can it be assured that a good leader, once exposed to the triumphs and disasters of power manipulation, will remain good and incorruptible.

- ? ★ For information on Solon, see *The Polis in the Fifth Century, B.C.* in *Background Information* for this chapter.

Page 16: ● The three leading towns in Asia Minor were Ephesus, Miletus, and Sardis.

- The Persian Empire stretched from the frontiers of Greece in the west to the Indus River in the east, and included the northern and southern shores of the eastern Mediterranean.

- ? ● The Spartans' refusal to help the rebel cities was quite in keeping with Spartan actions in general. Sparta was a closed, rigid society in which foreigners of any sort were disliked, mistrusted, and kept out. The Spartans had as little contact with peoples of other cities as possible. While Spartan military power might make the *polis* an ideal ally in war, Spartan isolationism tended to keep the *polis* aloof from the affairs of other areas. The Athenians, whose trading life depended on contact with others, would of course be more interested in the affairs of other cities.

- ? ● The Persian emperor hated the Athenians for having supported the revolt of unfree Greeks in Asia Minor. The presence of free and independent neighbors, moreover, can breed discontent in a subject people, and discontented subjects can easily turn into rebels.

- ? ● The Persians seemed more likely to win, since they had enormous advantages over the Athenians in wealth and available manpower.

Page 20: ● The fame of Athens was greatly enhanced by the victory at Marathon, particularly since the defeated foe was such a formidable one. The Athenian victory probably had an adverse affect on the fame of Sparta, since Sparta could no longer be considered the greatest military power in Greece.

- ? ★ An example from modern times: The American Marathon Race has been held annually (except for 1918) since 1897. Students can find more information on the subject in most junior encyclopedias.

Page 23: ► Students should use the inset on the map to help them locate Piraeus. They should note that Piraeus is west of Athens, on the coast.

- ? ● Since much Athenian trade was carried on by sea, a certain amount of power on the sea was needed to ensure free travel and safe arrival at distant ports. A navy could secure sailing routes; it could patrol routes to keep them reasonably safe for Athenian merchant ships. In addition, the navigational skills and geographical knowledge gained by a navy could prove useful to private sailors.

- ? ● Herodotus maintained that the free rowers of Athens were a powerful force in winning the Persian Wars. The rowers were men who were personally com-

mitted to Athens' defense; they were protecting their own families, their own property, and their own *polis*. Such men were—and are—likely to fight more tenaciously than mercenaries who are fulfilling a wage obligation or slaves who have nothing to gain through victory. Slaves are far more likely to obey orders unquestioningly. The Persians counted the loss of a few hundred slaves as nothing; on the other hand, the loss of a few hundred free citizens could be a serious loss to Athens.

- Page 25: ● The reasons were geographical and political. Mountains and numerous islands presented great obstacles to communication and central control. But far more important than geography was the Greek attitude toward freedom. To a Greek, freedom was possible only within the framework of the small, independent *polis*, not under the aegis of a huge central government.
- Persia's resources far outweighed those of any one *polis*; therefore, unity in terms of pooling manpower and leadership resources was essential to Greek survival.
- The Athenians, because of their life as a trading people, developed a fine navy and great skill at sea; thus, they preferred to fight at sea even though this meant sacrificing undefended Athens to the enemy. Athens also had more rowers available than foot soldiers—even phalanx members could double as oarsmen. Sparta, on the other hand, concentrated its strength in the phalanx (all male Spartan citizens were soldiers) and naturally preferred land fighting.

ACTIVITIES

- ? Students should use a map of the ancient world to show the Persian Empire, the Greek towns in Asia Minor, and important Greek city-states. They should use the map to show why Athens had an interest in aiding the rebellion of the towns in Asia Minor, and why the Persians regarded city-states like Athens as a threat to their empire.

Make transparencies of the battle plans for Marathon and Salamis and have students use the overhead projector to explain the plans to the class.

Some students may wish to construct tabletop models of Marathon and Salamis and demonstrate the Greeks' military strategy on land and sea.

- ? Topics for discussion:

Why Athenians were loyal to and had great pride in their *polis*
 Why the Athenians came to the aid of the Greek towns in Asia Minor
 Why the Persians attacked Athens
 How Athens became a trading *polis*
 Why Athens built a large navy
 Athens' military superiority over Persia (the phalanx, naval tactics)

How the following were related to Athenian democracy: patriotism, freedom, a military victory in which free men played an important role, the demands of Athenian rowers for a voice in government



Research and report:

The military *polis* of Sparta. What kind of government did Sparta have? What was daily life like in Sparta? How was it like or different from life in Athens?

The priestess at Delphi. What Greek god was supposed to have spoken through this oracle? What importance did the Delphic Oracle have in Greek history?

CHAPTER 2

The Age of Pericles

Text pages 27–39

After the Persian Wars, Athens emerged as a prosperous and powerful *polis*, the first civilized society to experiment extensively with the idea of a democratic government. As such, it offers a case study of democracy—its strengths, its weaknesses, its advantages, its disadvantages—still applicable to our modern world. Particularly relevant are Athenian attempts to combine freedom and the rule of law. Under the leadership of Pericles, Athens experienced a Golden Age marked by a great release of creative and democratic energies.

Text Outline

Demos and the Athenian Assembly

Demos and the Athenian Generals

Demos and the Athenian Courts

The Athenian Government and the American Government

What Pericles Thought of Athens

Art in the Age of Pericles

CONCEPTS



Periods of history

The role of peaceful evolution in history

Historical evidence and its evaluation



Types of government

Constitutionalism versus arbitrariness

Political obligation



The nature and importance of values and their relation to controlling ideas

OBJECTIVES

Questions to be developed^o

What was the Classical or Golden Age of Athenian democracy?

How did Athenian democracy and culture flourish in the Golden Age?

What clues to the culture of ancient Greece are offered by its art, architecture, and literature?

How was the government of Athens organized? How did Athenian citizens function in and under this organization?

How does the Athenian government compare with our own governmental organization?

How did the Athenian democracy try to combine freedom, peace, unity, and the rule of law?

What advantages did it offer its citizens? What disadvantages?

What are the duties of a citizen in a direct democracy like Athens? In a representative democracy?

What are the duties of democratic governments to their citizens?

How did the values of Athenian society in the Age of Pericles reflect the Greek idea of man?

Behavioral Indications ^oDiscussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



Cultural differentiation

Classes in society

What were the outstanding features of Athenian culture in the Age of Pericles?

How was this culture expressed in art, architecture, literature, political and social life?

What classes made up Athenian society in the Age of Pericles?

What were the functions of these classes?

BACKGROUND INFORMATION

See pages 119–128 for *Resources*.

THE FUNCTIONING OF THE ATHENIAN DEMOCRACY

The Assembly of all free, male Athenians was the final source of power in Athens. Every citizen was afforded the opportunity to attend meetings of the Assembly and to vote and speak on questions of domestic and foreign policy, as well as to determine the choice of magistrates. The ten generals who held executive power in the Athenian democracy held it as the elected servants of the Assembly of the *polis*. At its height, the Assembly showed great powers of analysis and judgment. The noblest statesmen were consistently chosen, and their advice was followed out of admiration for their integrity and their noble qualities of leadership.

Attendance at Assembly meetings was only a small part of a citizen's political responsibilities. Every Assembly member (i.e., every citizen) was eligible to serve on the Council, which steered the Assembly by preparing the legislation that would be introduced at Assembly meetings. The 500 citizens on the Council were chosen from the citizen body by lot and were entrusted with carrying on the ordinary functionings of government when the Assembly was not in session. The Athenians, with their passion

for independence, disliked the idea of putting power into the grasp of permanent officials. Thus, nearly all public posts were filled by unpaid, ordinary citizens, chosen by lot, who held office for one year.

Citizens also served as jurors in the courts of law. Pericles introduced the custom of paying the jurors for their services. The Athenians, with their love of a good argument and a well-spoken piece of rhetoric, welcomed the opportunity for jury service. Although the juries were susceptible to emotional appeals, they were also shrewd judges of character, and the majority of verdicts that have come down to us seem to be fair ones. Note that the juries were very large by our standards: from 201 to 501 members. The verdict was by majority vote.

The only civic duty not performed by an Athenian citizen was the maintenance of order. The idea of one citizen acting as a policeman over another citizen was peculiarly unpalatable to the Athenians. Thus, the preservation of order was entrusted to foreigners or slaves.

PERICLES AND ATHENS

We automatically associate the name of Pericles with the flourishing of Athenian

democracy; yet Pericles himself was an aristocrat of considerable prestige. Though he was the product of two of Athens' oldest and noblest families, Pericles did not ally himself politically with the aristocratic and oligarchic factions of Athens, but became a leader of the democratic faction in Athenian politics.

The character of Pericles, like that of most figures who attain prominence, has been variously interpreted. Athenians, much as they admired his ability, thought him somewhat too dignified. Immersing his life in that of Athens, he emerged as a sober, serious, and occasionally rigid figure, dignified and, oddly enough for a confirmed democrat, autocratic in his private views. It is surprising that the average Athenian could so easily identify his goals and methods with those of Pericles. Whatever his political views, Pericles was no imitator of the "common man." It was precisely this restraint, control, and rationality that made Pericles a valuable leader. Witness the conditions after his death, when "common men" became the leaders of Athens: the rationality, direction, and sensible restraint that had characterized Athenian policy in Pericles' day suddenly evaporated, leaving a splintered, chaotic, and impulsive Assembly in charge of formulating policy.

On the other hand, it has been argued that Pericles was a simple demagogue, a quasi-dictator playing up to popular emotion. There are, doubtless, elements of truth in this. But there is much that contradicts this unattractive picture. He exercised no arbitrary power; he made no laws himself and was elected to office annually. Every citizen of Athens had a voice equal to that of Pericles in voting as well as an equal right to speak in the Assembly.

Following Pericles' death, during the later phases of the Peloponnesian War, the factionalism that had been held in abeyance by Pericles' able leadership began to erupt. On the one hand were the aristocratic oligarchs, only too anxious to blame Athens' problems on the influence of an

"ignorant rabble." On the other hand were the increasingly powerful middle and lower classes who blamed the wealthy and educated for Athens' failures, and spoke scornfully of their preoccupation with philosophy and effete art. On the one hand was the seedbed of the hated Thirty; on the other, the potential Cleons and the persecutors of Socrates.

Perhaps Pericles' real strength lay in the fact that he represented the Golden Mean between the two factions; he led Athens during its Golden Age when this Mean was found and expressed in Athenian literature, art, and architecture.

ART AND LITERATURE IN THE AGE OF PERICLES

Pericles planned and approved much of the work that beautified the rebuilt Athens, encouraged the expansion of the spring dramatic festival, and sought to make Athens a center of the arts.

The Age of Pericles witnessed the classical expression of almost every aspect of Greek culture with the exception of philosophy. After the Persian Wars, the Greeks, and especially the Athenians, were sublimely sure of themselves and their manner of life. This supreme confidence made them eager to explore the world in which they found themselves—a world in which nothing seemed impossible to their restless, inquiring spirits. Within a few generations, we find the names of such giants of thought and history as Pericles, Herodotus, Thucydides, Aeschylus, Sophocles, Euripides, Socrates, Plato, and Aristotle.

Greek art was discussed in *Four World Views* in connection with the Greek naturalistic attitude, but it should be pointed out here that it was during the Age of Pericles that Greek artistic achievement reached its height. Pericles encouraged and sponsored the building of public monuments. Athens had been devastated before the Battle of Salamis at the end of the Persian Wars, and

Pericles called in great artists and architects of his day to supervise the rebuilding of the city. Under the direction of the sculptor Phidias were carved the masterpieces of sculpture that adorned the Parthenon.

Athenian literature found two new forms of expression, namely history in prose, and drama in poetry. Herodotus, the first European historian, undertook his account of the Persian Wars. Herodotus had no doubt that the victory of the Greeks proved the superiority of a free, self-determining society over a society in which the people were governed by the will of only one man.

Thucydides, the second great historian of the Greeks, undertook the history of Athens' death struggle in the Peloponnesian War. The history written by Thucydides was a tragedy in prose, recording the downfall of a great civilization and of a free, democratic society.

Greek drama also flourished in the Periclean Age. The word "drama" came from the Greek word "to do" or "to act." The drama grew out of festivals in honor of Dionysus, the god of wine. The ancient festival songs, which were sung by masked choruses, were transformed into tragedy under Aeschylus (525-456 B.C.), Sophocles (496-406 B.C.), and Euripides (c. 484-406

B.C.). Subject matter was drawn from traditional stories about the gods and man's relation to the gods, but the dramatists seem to have felt free to alter the stories to fit their purposes. Aeschylus, the earliest of the great dramatists, shared with his audience a belief in the established religious traditions and sought "to justify the ways of God to men." In the plays of Sophocles, the divine decrees were still paramount, but man played a more important part in determining his destiny through the freedom of his will. However, if man disobeyed the divine commands through a flaw in his character, he had to suffer the inexorable consequences of his actions and was condemned to endure full punishment for his transgressions. Euripides, the third of the great tragedians, grew up in a later generation which believed man to be the supreme master of his fate, capable of finding order in the universe by rational analysis. Thus, Euripides rejected the traditional pieties and tried to expose the gods of ancient Greece as the cruel and evil beings he believed them to be. He conformed to public opinion, at least superficially, by plunging his characters into difficult, realistic situations, then extricating them with a *deus ex machina* (literally, "god from the machine") that satisfied the demands of traditional piety.

SUGGESTIONS FOR TEACHING

The main theme is the functioning of direct democracy in the Athenian *polis*, especially during the Age of Pericles. The use of diagrams of the American and Athenian governments (pages 9 and 32 in the text) should facilitate the students' understanding of Athenian democracy by permitting comparison of the branches and distribution of power in both governments.

Students should note that the most powerful branch of the Athenian government was the Assembly. Help them understand why public speaking assumed such importance and how a speaker's ability to sway the populace could be dangerous. Point out that Pericles, a man of vision with the good of his *polis* at heart, was able to be returned to office for 30 consecutive years, largely because he was able to articulate his views so persuasively. Equally persuasive speakers of less laudable intent might arouse the emotions of the majority to such a pitch that the Assembly would pursue foolish policies and make unwise decisions. Students might be encouraged to comment on how such a problem is handled in the United States.

In developing an appreciation for the artistic achievements of Periclean Athens, the teacher might find it helpful to review the Greek attitude toward man and its influence on Greek art (see *Four World Views*, Chapter 9). Have on hand samples (pictures and models) of Athenian art, sculpture, architecture, and dramatic presentations to supplement those in the text.

INTRODUCTORY INQUIRY ACTIVITY

? Meetings of the Athenian Assembly were usually held once a month. They took place in the open air and began right after sunrise. All citizens—especially those living in the city—were expected to attend. Loafing citizens were harried from the marketplace by officials wielding ropes soaked in red dye. Anyone who appeared at a meeting with a stain of red on his clothes was fined for shirking his duties.

An enactment of the situation here described, if carefully prepared and rehearsed by some of the students a few days before its presentation to the class, should provide an effective motivation for the study of Athenian democracy. The players could costume themselves in old sheets, and the “official’s” rope should be dipped in a harmless and washable food or egg dye. For maximum effect, the rehearsals should be kept secret from the rest of the class.

Encourage comment on the presentation and ask students to compare it with an election day in the United States. Ask, “Why did Athenians want all citizens to attend the Assembly? Is it important for all voters to go to the polls on election day in the United States? Why?”

NOTES ON QUESTIONS

Page 28: ► Thirty years is a long time for one man to serve in any elective office, although hereditary monarchs often reign even longer. Note that Pericles had to be reelected by the citizens of Athens every year for the entire 30 years. Most elected leaders gradually lose popularity in the course of time, because it is hard to please everyone, or even the majority, all the time.

? ● Since he was reelected and since he served continuously for such a long period, Pericles was able to plan and direct long-term programs, such as the rebuilding of Athens. A change in administration might have disrupted such long-range plans. It might also be argued that Pericles had time to study the particular needs and problems of the Athenians and time to watch the effects of his policies. Certainly government efficiency and stability were increased by his extended tenure. On the other hand, a man holding office for that long might tend to become dictatorial. He would certainly have time to gather more power to himself and to consolidate his position of authority.

Page 29: ● As Athens was a direct democracy, the Athenian government could not operate properly unless the will of the citizens was known; moreover, if most citizens failed to attend, power would surely fall into the hands of minorities with special interests.

? ● Choosing Council members by chance may sound inefficient and risky to the modern citizen. There was, after all, no guarantee that a man qualified for the

job would be chosen. Suppose that Supreme Court justices in the United States were chosen by lot in a drawing from the names of all the citizens. A street cleaner, a barber, or a vagrant might be chosen over a man with legal or constitutional knowledge and would be expected, all the same, to hand down legal decisions. Of course, in Athens, where the *polis* required nearly full-time participation of all citizens, the ordinary citizen generally had the needed experience, information, and interest to make him, if not outstanding, at least competent. The Athenians participated in the political affairs of their *polis* to an extent that staggers the modern mind. Hence if election by lot could work anywhere, it would have been feasible in Periclean Athens, where all citizens were absorbed in the affairs of the *polis*.



- Some ways in which Athens was more democratic than the United States: It was a direct, rather than a representative, democracy. The will of the citizens was made known directly by those citizens in the Assembly, not, as in the United States, through elected representatives. Government jobs were awarded to the citizenry indiscriminately – by chance; Athenians did not have to pass civil service examinations or meet specific requirements for these jobs. Point out, however, that “democraticness” is not necessarily an undiluted blessing!

Page 30: ► The commander in chief of the United States is the President; he is elected.

- The Athenians were well aware, from observing the experience of their neighbors and from awareness of their own history, that strong military leaders could easily become strong military dictators. Making the generals (i.e., the military) subject to the orders of the Assembly (i.e., the civilian) lessened the chances of a military takeover. However, popular enthusiasm sometimes overruled military know-how. In the Peloponnesian War, in particular, the Assembly showed on numerous occasions that the people’s demand for victory was capable of overruling a general’s warning against rash action.

Page 31: ● Athens, unlike the United States, was small enough both in territorial size and in population to make direct democracy possible. The Athenian jury system with its emphasis on majority decision came closer to what the Athenians considered democratic since a large number of the people participated.



- The ruling of an Athenian jury would probably represent more fairly the opinion of the majority; however, even 201 or 1,001 men can be swayed into making an unfair decision by a persuasive speaker. The U.S. system of professional counsel, legal precedent, and an impartial judge helps to minimize this risk somewhat, though no one can claim that every U.S. law case is decided on a purely rational basis. Perhaps the U.S. system, since it requires agreement among *all* the jurors, can be called “fairer” than the Athenian system of majority rule. The method of selecting jurors in our own system likewise seems fairer, since each side can be reasonably satisfied before the trial begins that jury members are not prejudiced.



- A professional judge is a supposedly impartial arbiter in legal proceedings. The judge knows the law and the precedents and thus is more likely to render

a fair and responsible judgment or sentence. In Athens, each side proposed a punishment; then the jury chose between the two. Thus, in one case, the punishment might be very harsh, while in an identical case it might be very light, depending on what alternatives were offered to the jury. Again, the jury might be swayed emotionally by a defendant's manner, dress, or speech to decide on an inappropriate punishment. Yet it might be argued that this system allowed greater latitude for deciding each case on its individual merits and unique extenuating factors, rather than being limited to general rules or precedents. In recent years there has been much criticism of the inconsistent sentences handed down by American judges.

cap. See the discussion on pages 30-31 of the text.

Page 32: ● Direct democracy is not feasible in the United States. The first obstacle is size. Suppose every citizen in the country had to go to Washington once a month—or even once a year—to vote. Where would one put them all? How could they all afford to go? The practical obstacles are enormous. Again, there is a decided difference between our citizen body and that of Athens. An Athenian could leave his job at any time to attend a political meeting. Most Americans have jobs that take up most of their time. Hence, Americans must rely on their representatives. They expect their representatives to be completely informed and ready to devote themselves to politics on a full-time basis. While a good citizen is generally a well-informed one, a good deal of expertise is required to understand all the legal, social, economic, and political implications of a given law. Thus, an expert, or specialist, in government is required. Americans expect their representatives to be these experts.

Page 33: ► In the legislative branch, the Athenian Assembly corresponds to our Congress, i.e., the Senate and the House of Representatives; in the executive branch, the commander in chief corresponds to our President; in the judicial branch, the Athenian juries correspond to the U.S. Supreme Court and other federal courts.

► In our system, with its checks and balances, no branch is stronger than the others. In Athens, the Assembly (i.e., the legislative branch) was considerably stronger than any other part of the government.

Page 34: ● Pericles wanted the Athenians to fall in love with their *polis* for all the reasons outlined in his speech: the uniqueness of Athenian institutions, the democratic government, the equality afforded all citizens before the law, the openness and tolerance of the Athenian way of life, the beauty and taste fostered by the *polis*—in short, the greatness of Athens, a school for the whole world. He also knew that democracy breaks down when citizens cease to be loyal to their state.

● The Athenians believed that they had achieved excellence in all their endeavors; in fact, they considered themselves superior to all other peoples. Athenian pride and confidence did in fact lead the Athenians to build an empire. The members of the Delian League gradually ceased to be the equals of the Athenians and became instead their subjects.

- While one Greek *polis* or another had its moment of domination, Athens was the only *polis* that rose to dominate an empire. Its way of life, its accomplishments, its independence were envied and emulated by the other cities of Greece, by the Eastern, and finally by the Western world. The whole world has profited from the study of and contact with Athenian culture. Athens continues to serve as a school in which the world may study both the success and failure of a noble experiment in government.

- Page 35: ● Americans generally complete the construction of shelter for themselves before they turn to the construction of public buildings. For one thing, in comparison to the Athenians, Americans spend very little time in public buildings. Further, Athenian feelings about the *polis* were quite different from our own. The Athenian citizen identified with the *polis*; thus, whatever enhanced Athens enhanced each citizen. We, on the other hand, may feel that a beautiful building enhances our city, but not us personally.

- The pediment, the rows of swelling columns, the rectangular (usually) floor plan, open areas or porticoes, would indicate classical influence.

- Page 36: ● Greek architecture is admirably suited to the mild Mediterranean climate. The buildings are constructed to provide shade from the hot sun, yet are open to take advantage of summer breezes. The architects have also made the climate serve their art by capturing the rich and changing patterns of sun and shadow with every line that has been etched in column, frieze, or statue.

- ★ Some architectural terms: column—a pillar; lintel—the horizontal piece spanning an opening, i.e., a door or window; cornice—the horizontal member which crowns a composition, as a façade; capital—the uppermost member of a column; colonnade—a series of columns at regular intervals, usually carrying an architrave; pediment—the triangular space forming the gable of a two-pitched roof; frieze—that part of an entablature between the architrave and the cornice, sometimes enriched with sculpture.

- Page 37: ● The sculptures show an overwhelming interest in human beings and their prowess and personalities. Compare, e.g., Babylonian or Egyptian sculptures with their royal processions and formal stiff figures, or Chinese paintings with their emphasis on landscape, or Indian carvings of voluptuous, sinuous gods and goddesses, half-animal, and physically grotesque.

- Although the anatomy and faces of men and women in Greek sculpture are natural and close to life, they are also, in general, nearer to perfect beauty than one will find in most living persons. This is what we mean when we say that the Greek artists *idealized* their subjects.

- Page 38: ● The sculptures of Greek athletes show young men stripped exactly as they were when competing in running, wrestling, and throwing the discus. The Greeks thought the naked body was a thing of beauty; only barbarians, they said, were ashamed or found it disturbing.

- There is hardly any difference between the statues of gods and the statues of athletes, except, perhaps, that a god or goddess is shown in a more placid or

dignified pose. This fits in with the Greek idea of the gods as creatures very similar to men (and women), with the same shapes, the same thoughts and emotions, and the same standards of beauty.

Page 39:



- A free society would encourage the free exchange of views and ideas found in good books and plays as a creative and stimulating force for strengthening some values while changing others. A people who have free access to a large selection of books and plays would be encouraged to explore new lines of thinking that might help them understand themselves as human beings and might help them understand their own society as well as the societies of others. Few things stimulate new thinking and energetic action as successfully as books, especially those that represent the ideas and viewpoints of other times, cultures, and ideologies.



- A free people can afford to poke fun at their leaders; after all, they chose the leaders in the first place. In an unfree society, stability depends on obedience to the leaders, and fear, or at least enormous respect, is needed to secure this obedience. Laughter can easily encourage disrespect which might weaken a dictator's authority. In a free society, this same laughter can have a therapeutic effect. By emphasizing the human, rather than the superhuman qualities of a public figure, it can keep him from becoming overinflated both in his own eyes and in the eyes of the audience. Also, such laughter can help increase tolerance for human failings, including those of one's opponents.



- ★ Plays were first performed in the open air on a flat circular space (orchestra) in a hollow between two hillsides. A small wooden hut (*skene*, hence scene) where the actors changed costumes was built behind the playing area. In time this became a two-story building with three doorways in front and an entrance on each side. It served as a scenic background for the play. Scene painting and other properties also came into use.

Greek plays were first performed by choruses, then by several actors and a chorus. The dramatists themselves were the first actors. The first actor to speak apart from a chorus is said to be Thespis (hence, thespian).

Greek costumes were usually symbolic. An actor wearing the low-heeled shoe (sock) signalled a comedy; the high boots (buskin) signified tragedy. Actors spoke through masks fashioned to represent fixed emotions such as grief or rage.

ACTIVITIES



Illustrate the differences between electing officers and choosing them by lot. Suppose the class had to choose one person to represent them in any of the following situations: a swimming contest, a baseball game, a drawing contest, a quiz program, a musical competition. First have the students give nominations and then vote by a show of hands. Then use a secret ballot. Finally, choose the representatives by drawing names from a box. Compare the three results. Discuss the differences.



Have the students collect clippings of editorials, advertisements, etc., from newspapers and magazines. Have them decide which appeal to reason and which appeal to emotion. Can they always tell whether the clippings are appealing to reason? This might

lead to a discussion of how citizens must use reason to choose from the many ideas presented to them.

? Present the students with two situations: (1) the highly volatile situation of a pep rally for the football team and (2) a careful discussion of tactics by the football coach. Which situation could be most easily exploited by a demagogue, i.e., a false leader?

? To illustrate the great responsibility of citizens in a democracy to select good leaders, try the following: Select or have the class choose two students to run for class president. One of these students must play the role of the demagogue. The other is the responsible leader. Have the students help write a platform for each candidate. The demagogue's platform should include policies that appeal, with surface glitter, to the emotions of the class: for example, many days off from school, extended recess, no homework. (The students should have little trouble extending the list!) The platform of the responsible candidate, on the other hand, should include policies that, while less popular, are better in the long run: for example, homework—but not in excess of so many hours, recess—but only for short periods. Then let the students evaluate the qualifications of the candidates. Which one would make a better president? Which one really had their interests in mind? Which one is the foolish leader? Why is it important to elect and follow good leaders? This exercise should bring home to them the challenge of electing good leaders who will not cater to the whims of the majority, and the problem of following good leaders in good, although unpopular, decisions.

? Topics for discussion:

Why is it difficult to be a patriotic citizen?

Would most Americans be willing or able to give most of their time and energy to their city, state, or country? Is this as necessary today as it was in Athens?

How did Athenians show their loyalty? How do Americans?

Pericles' ideas about Athens. What did he mean by: power is in the hands of the people; everyone is equal before the law; our political life is free and open; we enjoy our free time; our city is open to the whole world; we rely on our own real courage and loyalty; our love of mind does not make us soft?

Pericles' prediction: Future ages will wonder at us. Everywhere we have left memorials of our greatness.

What Greek "memorials" have proven of greatest value to us—art, architecture, or ideas? Why?

CHAPTER 3

The Decline of Athens

Text pages 41-55

The brief alliance of city-states achieved during the Persian Wars dissolved almost as soon as the Persian threat was over. The Delian League, designed to compensate for the lack of unity, turned into an empire controlled by Athens. Fear of Athenian domination led to the Peloponnesian War. This war left Greece bitterly divided and considerably weakened, easy prey to conquest by the Macedonians. Through Alexander's conquests, Hellenism spread into the Mediterranean and Eastern lands, mingling with other cultures to produce a mixture known as Hellenistic culture. In Athens, the democratic experiment failed.

Text Outline

The Athenian Empire
 Greeks Against Greeks
 The Mistakes of the Athenian Democracy
 The Surrender of Athens
 Socrates, a Great Thinker
 The Trial and Death of Socrates
 The End of the Classical Age in Athens
 After the Peloponnesian War

CONCEPTS	OBJECTIVES
<div data-bbox="182 376 251 468" data-label="Image"> </div> <p data-bbox="309 376 534 401">Political geography</p> <p data-bbox="309 551 588 576">Spatial interconnections</p>	<p data-bbox="793 262 975 287">Questions to be developed*</p> <p data-bbox="793 376 1213 430">What areas were dominated by the Athenian Empire?</p> <p data-bbox="793 463 1213 517">What was the extent of Alexander's Empire?</p> <p data-bbox="793 551 1213 604">To what regions did Hellenistic culture spread?</p>
<div data-bbox="171 665 260 752" data-label="Image"> </div> <p data-bbox="309 668 518 693">Exchange or trade</p>	<p data-bbox="793 668 1213 781">How did trade provide the base for the formation of the Athenian Empire? How did economic control lead to political domination?</p>
<div data-bbox="186 845 250 937" data-label="Image"> </div> <p data-bbox="309 845 721 898">Civilization: its nature, rise, and fall</p> <p data-bbox="309 1107 569 1132">Historical imagination</p> <p data-bbox="309 1224 669 1249">History as a clue to the present</p> <p data-bbox="309 1312 646 1337">The role of conflict in history</p>	<p data-bbox="793 845 1213 925">What was the nature of Athenian civilization during its period of decline?</p> <p data-bbox="793 962 1213 1075">How did Macedonia emerge as the spreader of Greek culture? How did the decline of Greek power encourage this?</p> <p data-bbox="793 1110 1213 1191">How did Athenian life in the time of Socrates differ from that in Pericles' time?</p> <p data-bbox="793 1228 1213 1281">What lessons can we learn from the mistakes of Athenian democracy?</p> <p data-bbox="793 1317 1213 1370">How did internal conflict weaken the Greeks?</p> <p data-bbox="793 1406 1213 1486">How did the Peloponnesian War affect Athenian democracy and culture?</p>

***Behavioral Indications:** *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.*



How did Alexander's conquests help spread Greek culture?



Types of government: imperial organization

What is an empire? What type of empire was created by the Athenians?

Why and how did Athens become imperialistic? What were the effects of this imperialism?

Political obligation

How does the trial of Socrates show the imperfections of the direct democracy of Athens? What were Socrates' views on his relation to his state?

Domestic and political struggles

How did factionalism in Athenian society contribute to the failure of Athenian democracy?

Political ideologies

What political ideologies were represented by Athens and Sparta in the Peloponnesian War? Which triumphed?



Techniques of critical thinking

What factors led to the decline of Athens? How might this decline have been forestalled? Or could it have been?

BACKGROUND INFORMATION

See pages 119-128 for *Resources*.

THE ATHENIAN EMPIRE

The Athenians were economically powerful and politically self-confident. Their system of government seemed to them to be so far superior to any other that they wanted to introduce the blessings of democracy to all other Greeks. Thus, Athens developed into an imperialistic power in the fifth century B.C.

"Empire" can signify the type of government in which one man (the emperor) rules with absolute power, or it can signify

the control of separate peoples of differing cultures under a strong central power. Further, "empire" can refer to the military, political, and/or economic control of territories by a republican or democratic government. The Athenian Empire was a prime example of the third type.

The immediate objects of Athenian imperialistic designs were the allied city-states which had come together under Athenian leadership to present a united front against the Persian menace. Thus, the confederation, the Delian League, which had

originated as a free league of allied cities, developed into the Athenian Empire, which at the height of its power exercised control over approximately 50 city-states. No vessel could use the vital trade routes without naming its destination and purpose, and obtaining Athenian approval. The money originally contributed by member states for use in the building and maintenance of a naval force against the threat of war developed into tribute paid to Athens. Athens regarded this "surplus" money as a fee due Athens for efficient management of the League.

THE PELOPONNESIAN WAR

As the necessity that had created the Delian League became less pressing, the subject cities became less willing to submit to Athens' will. Some cities began to appeal to Sparta for assistance in checking the rise of Athenian power. This led to the outbreak of the Peloponnesian War between Sparta and Athens in 431 B.C. The city-states sympathetic to democracy tended to align themselves with Athens, while supporters of oligarchy (even within Athens itself) tended to side with Sparta.

Pericles died two years after the outbreak of the Peloponnesian War, and with his death, the aristocratic leadership also foundered. Thereafter, the Athenians, influenced by the passionate emotions that rise to the surface in time of war, no longer chose the ablest men to lead them. Demagogues with private ambitions came to power.

In Athens, the old sense of allegiance to the state began to decay. Athenian politics became characterized by mean intrigues and spiteful vendettas between different factions vying for power. The rule of law waned, and each faction became a law unto itself.

The Peloponnesian War ended in 404 B.C., with Sparta, and hence oligarchy, the victor. Sparta imposed the oligarchical rule of thirty so-called tyrants on Athens, but the abuses of the oligarch were so horrendous, especially in their numerous purges

of "traitors," that they were soon overthrown and the democracy was restored.

The decline of Athens was not uniform. There were a few more struggling attempts to reestablish power. The age of Praxiteles and of Plato and Aristotle in the fourth century B.C. can hardly be called an age of collapse. But the age was characterized by intense disillusionment. It was an age of criticism in which great minds tried to analyze what had gone wrong and tried to evaluate man's proper place in the universe.

THE SEARCH FOR TRUTH

As the Greeks had logically analyzed their physical world in a search for stability behind apparent instability, so they began to direct the light of reason to ethical problems. Speculative thought began to turn increasingly to questions of moral theory and behavior.

Every young man who aspired to a political career in Athens needed training in the art of rhetoric. The sophists (literally, wise men) arose to meet this need.

The sophists encouraged their pupils to reexamine analytically all the traditional ways of doing things. When a traditional habit proved to be illogical or unreasonable when subjected to analysis, they urged their pupils to discard the old and penetrate behind the veneer of habit to find the real nature of things. This fresh analysis was to depend on the precise use of the logical tools of language.

Distrust of the traditional ways led to a skeptical outlook on the part of the students of the sophists. Some became distrustful and disillusioned, especially during the Peloponnesian War. Their allegiance to the *polis* was weakened. Overall, the sophists made a necessary contribution, since moral values could not be rationally reformulated until the traditional values had been examined and consequently approved or discarded. The sophists gradually fell into disrepute, however, especially in the hands of Plato (a pupil of Socrates), who distinguished them from

true philosophers and said they were "practicers of the art of deception."

Socrates (469-399 B.C.) devoted much of his lifetime to wrestling with the moral and political problems raised by the sophists. He tried to show his pupils the right and moral way to live. In his search for truth, Socrates offended some of the most powerful men in Athens by attacking their way of life and exhorting them to care more for their souls. Also, during the Peloponnesian War, some of Socrates' pupils came to be regarded as traitors to Athens, and Socrates' enemies tried to link his teaching to their treachery. In 399 B.C., the enemies of Socrates brought him to trial on charges of trying to replace the traditional polytheism with new religious practices and of trying to corrupt the young.

Socrates himself wrote nothing; the Socratic method of incisive questioning is known to us principally through the dialogues of his pupil Plato. Plato is also responsible for our knowledge of Socrates' defense speech at his trial.

Socrates preferred to die rather than to reject his manner of living. If he had agreed to flee into exile or if his defense had not taken the form of an uncompromising vindication of his life's work, he most probably would have lived. But he chose to die as he had lived, without compromise, and so he drank the cup of poison at the age of 70, to the everlasting shame of the restored Athenian democracy.

POLITICAL IDEAS OF PLATO AND ARISTOTLE

For Plato (427-347 B.C.), the great issue was always political. The death of Socrates was for Plato the crucial blow in his disillusionment with the working of Athenian democracy. He tells in his Seventh Letter how he was alarmed by the deterioration of law and morality that he witnessed all around him. He further reasoned that mankind could be freed from its present woes only if real philosophers gained political power or if politicians miraculously could

become true philosophers. Thus, in *The Republic*, Plato originated the idea of government by philosopher-kings. He compared the Athenians to the well-meaning but shortsighted captain of a ship who could be cajoled by the false flattery of his mariners as they struggled for the power of navigating on their own. For Plato, there was an art of government, as there was an art of navigation, and he lamented that the ordinary people did not even know there was such an art. Hence, the impossibility of a direct democracy and the need for a philosopher-king.

Aristotle (384-322 B.C.) developed a comprehensive philosophy that provided moderate, commonsense answers to almost every major question that had plagued those who came before him. Unlike Plato, Aristotle concluded that rule by the majority of the people, rather than by the few best men, is desirable.

In his consideration of democracy, Aristotle was keenly aware of the balance that must be maintained between freedom and the rule of law. He maintained that the law is man's salvation. In a successful democracy, "the law ought to be supreme over all." Further, Aristotle maintained, "The best laws, though approved by every citizen of the state, will be of no avail unless the young are trained by habit and education in the spirit of the constitution."

Aristotle's writings illustrate very clearly the lessons to be learned from the failure of the Athenian democracy. Our Founding Fathers avoided many of these pitfalls through their study of Greek political development. Our threefold separation of executive, legislative, and judicial branches, each acting as a check and balance on the others, guarantees a desirable complexity of which the Greeks never dreamed. Our *representative* form, compared to the direct form of the Greeks, places in positions of power, men who can devote all their time and energy to the art of government. And yet, we have the advantage of the collective good sense derived from the rule of the majority who ultimately choose their representatives.

Further, all are responsible to the law of the land, the Constitution, which is the basis of our freedom. Demagogues can still arise; the rule of law can still be corrupted; imperialistic tendencies can still run rampant; good leaders are still hard to choose. But for all the problems it raises, democracy, from the time of the Greeks to the present, still carries its greatest hope within itself: the ideas of freedom under law, and government with the consent of the governed.

THE CONQUEST OF GREECE BY MACEDON

Philip led his Macedonian army to victory over the Greeks at Chaeronea in 338 B.C. With the defeat of the Greek forces, the fate of the *polis* was irrevocably decided. Greece was united under a sympathetic monarch, under a man who admired Greek culture. Yet, to the Greeks, the benevolent monarch was an unwanted foreigner. They were subject to the rule and whim of one man. Greek liberty in the framework of the *polis* was dead.

ALEXANDER AND THE BEGINNING OF HELLENISTIC CULTURE

Philip's son and heir, Alexander, embarked upon the military conquest of the Persian Empire, an undertaking executed with brilliant skill and amazing rapidity. He set out in 334 B.C. and died at Babylon in 323 B.C., the conqueror of as much of the civilized world as he could reach. More important than his military feats, however, is the fact that Alexander opened a new world to the Greeks and simultaneously turned Greek culture eastward. Greek culture was not a veneer for Alexander; he was essentially a Greek and thus was well qualified to be the carrier of Hellenism to the East. (Note: *Hellenism* simply means the culture of classical Greece, or the "Greek way of life." *Hellenistic* implies an imitation of Hellenism; Hellenistic culture refers to a much modified version of the Greek cul-

ture which was dominant in the eastern Mediterranean region from the end of the fourth century B.C. until the Roman conquests in Syria, Palestine, and Egypt in the first century B.C.)

The Hellenistic Age is a fascinating example of the spread and intermingling of cultures. It seems fair to say that Alexander the Great was at once a cause, and in some ways a consequence, of the eastward spread of Greek ideas and the reciprocal westward flow of Persian, Egyptian, and even Indian ideas, customs, and products. Here is one of the seminal moments of cultural history, where separate cultural traditions interweave and start new combinations of ideas and institutions. Such interchanges are frequently associated with conquests and great political changes.

Alexander seems to have planned deliberately the diffusion of Greek ideas and the fusion of Eastern and Western cultures. He could not have accomplished this welding process by force. Alexander's chief instrument for carrying out his goals was the planting of cities along his route, modeled on the Greek example. He left Macedonian and Greek soldiers behind to colonize these cities, which soon became centers from which the impulses of Greek culture spread throughout the East.

Meanwhile, Alexander began to adopt Eastern customs into his personal life. While attempting to make the world Greek, Alexander became more and more of an Eastern monarch himself. He dressed in gorgeous, long-flowing Persian robes. He introduced the custom of prostration before him, a Persian symbol of respect for the emperor which was greatly resented by his own soldiers, who interpreted the ritual as an act of worship and reverence to a god-king.

Alexander remodeled his army by having 30,000 Persians trained in the Macedonian methods of warfare. Forming an army that mixed Macedonians and Orientals was a dramatic gesture, epitomizing the new kind of society that Alexander wanted to build. He further tried to break down the barriers between Greeks and

Persians by encouraging intermarriage; he set the example himself by marrying the Persian princess, Roxana. At a sumptuous, lavish, nuptial ceremony at Susa in 324 B.C., Alexander arranged for the marriage of 80 of his officers to the daughters of Persian noblemen.

Alexander, by this time, conceived of himself as a Greco-Persian monarch governing a realm of equal Greek and Persian subjects. Differences in nationality fell into the background, to be absorbed by a common culture.

HELLENISTIC CULTURE AFTER ALEXANDER

After Alexander's death, Greek and Macedonian emigrants swarmed out of their overpopulated homelands in the wake of the conquest, hoping to make their fortunes in the East. These people brought Hellenic culture unmistakably to the attention of the Orientals, who, in turn, were attracted by it and eager to imitate it. Many Greeks served in official and administrative posts in the Seleucid (western Asia) and Pto-

lemaic (Egyptian) monarchies, since the Macedonian rulers preferred to have "loyal" Greeks in their employ rather than native persons whose loyalty could not be trusted. Greeks also served in prime military, business, and professional occupations, working as architects, merchants, doctors, etc. Some served as farmers in special military colonies.

Greece itself declined further as more and more people deserted their homeland to gain riches elsewhere. Foreigners and slaves replaced the old citizen farmers; thus a wide chasm opened between the educated upper classes in the cities and the peasants on the farms. The close link that had united *all* citizens in the days of the flowering of classical culture was broken. Greek culture increasingly came to be exported by an urban upper class and accepted by a similar social stratum in the East. Even people of the lower classes found it expedient and convenient to learn Greek, which rapidly became the dominant language of the eastern Mediterranean within a few centuries of Alexander's conquests.

SUGGESTIONS FOR TEACHING

The principal theme is the mistakes of Athenian democracy. In considering Athens' decline, note the effects of Athens' imperial ambitions, the effects of the Peloponnesian War, and the great social and economic changes that accompanied the rise and fall of empire.

The trial of Socrates illustrates the depths to which the "open society" of Pericles' boast had fallen. By comparing Pericles' picture of Athens with Athens at the time of Socrates, we may form some valid conclusions as to why Athenian democracy failed.

Be sure that maps and a globe are used when discussing the Macedonian conquest of Greece and the spread of Greek culture through Alexander's conquests.

INTRODUCTORY INQUIRY ACTIVITY

? Have students read the title of Chapter 3. Then ask, "What does the title of Chapter 3 suggest? What other ancient civilizations rose and declined?" (Sumer, Akkad, Babylonia, Assyria.) "What were some of the causes of decline in these societies? What kind of society was Athens? What did Pericles say about it? What do you think happened in Athens to cause its decline?"

NOTES ON QUESTIONS

Page 41: ► *Empire*: a group of peoples or states under a single sovereign power.

► *Imperialism*: the policy of seeking to extend political or economic control over foreign peoples.

? ● In general, imperial powers tend to impose their will and their ways on the subject peoples. The resultant loss of autonomy can be a cruel blow to those who have come under imperial control. Some “good” effects of imperialism might include extending advanced knowledge in medicine, technology, and education to less advanced nations. Imperial control has sometimes provided peace and stability, raised the standard of living, and led to new cultural combinations.

Page 43: ● The wars against Persia had encouraged Athens’ growth as a naval power. Victory had convinced the Athenians that they could do almost anything they set their minds to. As Athenian pride swelled, so did a sense of superiority, which led the Athenians to believe that they were superior to their smaller neighbors. Naval skill and trading wealth placed Athens in a position of even greater power. It must be remembered that the other members of the League originally chose Athens as a leader. Of course, it was to Athens’ economic advantage to control the League.

? ● Because of the wars with Persia, the Greeks at last saw the dangers of disunity. A league for mutual defense, which still allowed the member states to retain their freedom and independence, seemed to be a good idea. While these principles operated, the Delian League was in fact beneficial for all members.

? ● Athens’ wealth—and the wealth of many other city-states—depended mainly on trade, and trade depended on the sea. While Athens controlled the sea, the other city-states found themselves at a great economic disadvantage. Not only did the city-states lose money by not being able to trade freely, but local craftsmen, farmers, and artisans who supplied goods for trade also suffered.

★ *Peloponnesus* refers to the peninsula that forms the southern part of the Greek mainland, where Sparta was located.

? ● The odds must have seemed on the side of Athens, with all its wealth and ships and imperial resources. Sparta, on the other hand, was a *polis* totally geared for waging land war. Notice, however, that Athens had to face Sparta and still keep control of mutinous League cities, so that Athens’ army and navy had to fight on several different fronts at the same time.

Page 44: ● Pericles’ death deprived Athens of one of her best leaders and shrewdest statesmen. Although Pericles had made mistakes—such as refusing the Spartan overtures of peace—he had followed a reasonable policy and had kept Athens fairly stable. He was an educated and intelligent leader, reasonable rather than emotional, whose loss soon became increasingly apparent as less competent leaders began to direct *polis* affairs.

? ● The plague had a devastating effect on Athenian morale and helped to break down Athenian respect for law and reason. These effects alone were quite enough to damage Athens, but added to these was the loss of so many men who might have served Athens as leaders, soldiers, and producers. Militarily and economically, the plague weakened Athens seriously, paving the way for later defeats and failures.

? ● In the wars against Persia, the Greeks had fought to retain their liberty and independence against a common enemy—the Persian Empire. The Greeks, united in this common cause, had fought with a great sense of purpose. The Peloponnesian War, rather than being a war for a common cause, was a war of division, a war of divided interests, in which Athens was fighting for supremacy. This war was a war that was fought for selfish interests rather than for ideals.

Page 45: ? ● Even in Pericles' day, emotionalism had never been far from the surface in Athens, for the Athenians threw themselves wholeheartedly into the business of government. The uncertainty of war and the devastation of the plague brought on a mood in which emotion—sometimes even hysteria—reigned. People are rarely rational in a time of war (one may argue that war with Sparta was the height of irrationality to begin with). Convinced of their superiority and emotionally overconfident, the Athenian masses were usually swayed by emotion rather than by reason.

? ● The treatment of the people of Melos was heartless and savage, intended to frighten other cities into subservience. The Athenian atrocity showed how far Athenians had moved from the admiration of freedom and heroism. At first glance, it seems as if such calculated acts of terror ought not to be committed by “democracies,” yet, in truth, popular governments have been as cruel as oligarchies or monarchies (e.g., the Roman Republic's destruction of Carthage, the American Republic's destruction of the Plains Indians, the French Republic's reign of terror).

? ● The capriciousness of the Assembly greatly damaged the stability of Athens. The Assembly failed to follow a consistent policy, was incapable of setting and attaining long-range goals, and occasionally even passed measures that worked at cross-purposes. Reacting emotionally rather than reasonably, the Assembly members let themselves be led by flattering incompetents and dishonest profiteers. Athenian government provided no safeguards against these dangers, for supreme power rested in the Assembly itself. The more the Assembly gained in power, the less controllable it became.

Page 46: ? ● Sparta still suffered pains from earlier defeats. The Athenian invasion of Syracuse offered a chance to readjust the balance of power, and to take advantage of Athens now that its commitments were overextended. The defeat of Athens in Syracuse would probably help bring about its defeat nearer home.

? ● The rise of demagogues, the loss of stability in the Assembly, and the growing disrespect for the rule of law contributed greatly to Athens' defeat. Rule by the ignorant and easily swayed lower classes led to grave errors in judgment like the Syracusan expedition.

- ? ● Wise and moderate leadership might have saved Athens. The great errors began when the Assembly refused the offers of Sparta for a negotiated peace.
 - ? ● The League cities—and the rest of Greece—may have won freedom from Athenian domination, but in the long run there were more disadvantages than advantages. The weakness that Athenian democracy had shown discouraged other cities from following the Athenian experiment. Oligarchy (the Spartan idea of good government) was greatly enhanced in Greek eyes by the Spartan victory, and a definite reaction against democracy followed. Economically, too, some cities suffered (particularly Athens' allies), for Athenian naval power had kept many sea routes relatively safe for trade. The Greeks became so weak and divided that they were easy prey to the Macedonian conquerors.
 - ? ● No doubt, the Spartans were fed up with war. Moreover, Sparta's traditional policy of isolation explains in part why the Spartans did not interfere with the revolt in Athens. Athens was weak from the war and certainly was no threat to anyone; in fact, the Athenian factions desiring oligarchy and democracy further weakened Athens internally. Sparta did not wish to rule Athens, but wanted only to keep Athenian power within bounds. Sparta was not imperialistic.
- Page 51:
- ? ● There can be no justification for the Athenians' condemning Socrates to death for his beliefs, particularly when the Athenians themselves took such pride in the diversity of their thoughts and ideas. Their action implies that it was not enough for a citizen to obey the law and refrain from injuring others (including the state), but that his beliefs and speech must also conform to certain standards. Such a requirement is opposed to democratic principles.
 - ? ● We do not expect a democracy to kill men for thinking differently. Indeed, we make sharp distinctions between thinking and doing (a man can believe—and say—what he likes so long as he refrains from acting to harm others), and between private opinions and public activities that are directly dangerous to the public welfare (a citizen may speak against the President, but he may not go out and urge fellow citizens to murder the President). Indeed, democracy thrives on diversity and the variety of ideas and approaches contributed by its citizens.
 - ? ● Totalitarian governments have rarely hesitated to exile, imprison, or kill dissenters. Fascist Italy, Nazi Germany, and today's Communist nations are prime examples. Whether power rests in one man, one group, or one party, that power and authority is absolute; no dissent need be tolerated. "Rule of law" implies that leaders and government must also obey the law and its limits. Absolute governments need not; they *are* the law.
 - ? ● In Pericles' days, when Athenians had enough self-confidence to laugh even at themselves, Socrates was amusing—a butt for Aristophanes' jokes. Athens' failures made the Athenians less sure of themselves and their rightness. Having more mistakes to live down, they became defensive and bitter instead of tolerant and confident as they had been in the Golden Age.
 - Political science is a branch of social science; it is concerned with the study of principles of government.

Page 52: ● Athens' great experiment proved that ordinary citizens were capable of self-rule. Democratic Athens showed an energy, creative spirit, and prosperity unequalled by any contemporary Greek city. This burst of creativity, however, occurred when Athens had a wise and competent leader and great respect for the rule of law. The period of the Peloponnesian War illustrated the danger inherent in uncontrolled rule of the majority, lack of proper leadership, and loss of respect for law and individual rights. The framers of the U.S. Constitution totally discarded the Athenian method of choosing leaders by lot. The framers realized that trained and competent leaders are essential to popular self-government.

?

The experience of the Athenians clearly pointed out the danger of placing all the powers of government in the hands of one branch and providing no means of limiting these powers. By dividing the power of government among three branches and providing that each would check the power of the others, the framers hoped to avoid this danger. Also, they made it clear that even the government must obey and be limited by the law of the land, another safeguard against the growth of absolutism or the exercise of unlawful power. The checks and balances also assured that even if a demagogue were to sway the opinions of one branch, the other branches could nullify or veto its actions.

?

● Without doubt, the Greeks achieved freedom. The rule of law was slightly more tenuous in the framework of Greek democracy. It functioned nicely only in times of peace, prosperity, and good leadership. Peace and unity were notably lacking among the Greeks. The Greeks were unwilling to surrender local independence to give certain powers to a central government or group.

?

★ For information on Plato and Aristotle, see *Political Ideas of Plato and Aristotle* in *Background Information*.

?

★ It is reported (in Plato's *Apology*) that Socrates was puzzled by the oracle's pronouncement until he discovered that while others professed knowledge without realizing their ignorance, he at least was aware of his own ignorance. In that lay the explanation of his wisdom.

Page 54: cap. Greek artists emphasized the ideal. They showed man as he should be rather than as he was. In contrast, the figures in the pictured sculpture are more down-to-earth and less idealized.

★ Children's encyclopedias will help students to find out about Alexander and his victorious marches.

?

★ Bucephalus was Alexander's favorite horse, a spirited steed that only Alexander could tame and ride.

Gordius, a king, tied his wagon to a tree. He tied it with a knot made of tough fiber cords twisted and coiled very cleverly. He prophesied that whoever could untie the wagon would become ruler of all Asia. Ambitious men came from all over to try to untie the Gordian knot, but each was baffled by its intricacies. Finally, Alexander came to try. He drew his sword and cut the knot in two.

Alexander, in a drunken rage, killed his childhood companion Clitus, who was also his trusted officer and friend.

ACTIVITIES

- ? Hold a mock Assembly meeting. Divide the class into several groups (pro-war Athenians, anti-war Athenians, aristocrats, generals, poor people, tradesmen). They might discuss one or more important issues. Should Athens dissolve the empire? Should Athenians accept Sparta's offer of peace? Should Athens surrender to Sparta? etc. Emphasize that Athenian actions represented the will of the majority despite the fact that many dissenters might have presented their views at an Assembly meeting. Before debating, the class might discuss how each group in Athens might feel about a given issue.
- ? Have the students hold a "summit meeting" among the Greeks, discussing whether or not the city-states should unite for mutual defense. This could be done in two different ways. First, how might such a discussion have gone during the Persian threat? Second, how might it have gone after the Persian Wars were over? Some time should be given to discussing who would lead the other city-states.
- ? Two groups of students may write or report on the Athenian Empire from two points of view—Athenians trying to justify the League and the empire; a citizen of a League city subject to Athens.
- ? A group of students might compile an Athenian's "diary," with entries before and after Marathon and Salamis, during the days of Pericles, at the beginning of the Peloponnesian War, during the plague, after the defeat, and during Socrates' trial, showing how Athenian feelings about their *polis* changed.
- ? Have a mock jury vote to decide the fate of Socrates. Have one student present a short speech as to why Socrates should be freed. Have another student explain why he should be found guilty. Then let the students vote by the Greek method: majority wins. Then take a second vote by the American method. If the decision is not unanimous, allow further debate, another vote, etc. Compare the two methods of voting.
- ? Enact a discussion among some Athenians after the death of Socrates. Have some students take the part of democrats, Socrates' friends or students, Greeks who thought Socrates was destroying the traditional values, and people with no particular opinions. Let the students debate the question of whether Socrates was "dangerous" and whether the jury was "right" in condemning him.
- ? Topics for discussion:
 - How might the Greeks have united and still remained free? If the students can draw parallels to the United Nations, the United States, NATO, and so on, so much the better.
 - How do we handle the problem of dissent? Particularly emphasize the case of Socrates against the case of people today who disagree with accepted opinions. Is there a difference between the way we treat such people privately, publicly, and legally?
 - Are the problems of mass hysteria and the rise of false leaders still problems facing democracies today? Is direct democracy more susceptible to these prob-

lems than representative democracy? Does the separation of powers curb the influence of demagogues? Why are demagogues dangerous?

? Research and report:

The rise of the Macedonian Empire and Philip's conquest of Greece. (Use a map.)

Alexander's efforts to carry Greek culture to Eastern lands. (Use a map.)

Examples of Hellenistic culture in India, Persia (Iran), and Egypt

Ideas of Plato and Aristotle that have influenced Western culture

CHAPTER 4

The Roman Republic

Text pages 57-81

The beginnings of Rome were humble and far from promising. From a simple farm town on the Tiber it rose to be master of the Mediterranean world and ruler of a vast and long-lived empire. Chapter 4 examines some of the reasons for Rome's basic strength and ability to endure—the character of its people and the complexity of its government. Particularly important in Rome's history—and our own—was the development of the idea of a mixed government under the rule of law. This Roman innovation provided the stability and strength that enabled Rome to endure, and taught the framers of the U.S. Constitution a valuable lesson in government. Had Rome contributed nothing else to Western culture, its ideas of law and government would still make it well worth studying.

Text Outline

How Rome Began
The Legend of Romulus and Remus
Marcus Agricola, a Boy of Early Rome
The Family in Early Rome
Early Roman Government
Founding the Roman Republic
Horatius at the Bridge
Brutus and His Sons
The Complex Roman Government
What Cicero Said About Government
The Roman Republic: A Mixed Government

CONCEPTS



Historical imagination



Earth science in relation to social science

Human ecology: man's adaptation to and control of his environment



The nature and importance of values and their relation to controlling ideas

OBJECTIVES

Questions to be developed°

What was life like in early Rome?

How did early Romans think and behave?

How did they make a living?

What is the natural environment of Italy?

What is the natural environment of the site of Rome?

How did the Latins use the land in Latium?

What advantages did this location offer them?

How did this location affect the foundation and growth of Rome?

Why was Rome founded at that site?

How did the beliefs of the Romans shape the way they acted?

Where did they get their beliefs?

How were these beliefs passed on and kept strong?

How did these beliefs shape Roman behavior toward the family, toward government and law?

Behavioral Indications: °Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



What was the character of the early Romans?

How did the simple agricultural life of Rome help shape this character?



Types of government

What kind of government did early Rome have?

What kind of government did the republic have?

What do we mean by a "mixed" government?

How was the republican government organized, and how did it work?

Constitutionalism versus arbitrariness

What was the Roman constitution like?

Why was it important to Rome?

How did this differ from earlier ideas of government?

How has it affected us?

Domestic political struggles

Why did the early Romans overthrow their kings?

Why did the plebeians threaten to rebel?

How did these rebellions affect later Roman development?

Political obligation

What did early Romans believe about "rights" and "duties"?

Did the Roman constitution give all men equal rights?

Did all men have equal duties to the republic?



The family: basic social group

What role did the family play in Roman life?

What was the family like, and how was it organized?

What values did Romans learn in the family?

How did the idea of family shape Roman law and early government?

BACKGROUND INFORMATION

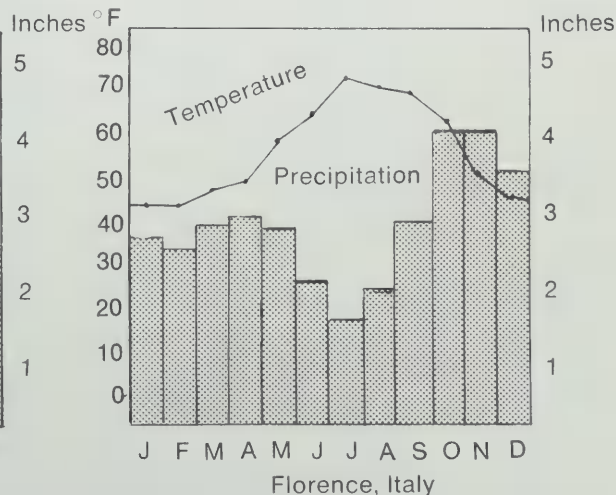
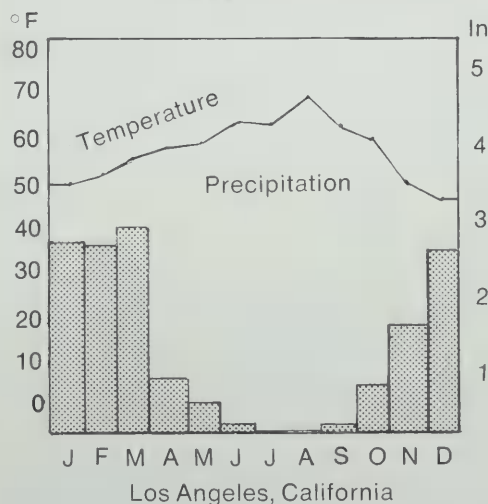
See pages 119-128 for *Resources*.

CLIMATE OF ITALY

Much of Italy, like Greece, has a distinctive type of climate known as Mediterranean, characterized by sunny, hot, rainless summers and mild, rainy winters. The name "Mediterranean" is used because the bulk of the world's land sharing these winter-wet, summer-dry characteristics surrounds the Mediterranean Sea. These char-

acteristics are, however, also found in coastal southern California, in the Santiago-Valparaiso area of Chile, in the Capetown portion of South Africa, and in the vicinity of Perth in Western Australia and Adelaide in South Australia. The climatic charts for Florence and Los Angeles are illustrative of the elements of temperature and precipitation in the Mediterranean climatic region.

MEDITERRANEAN CLIMATES — A COMPARISON



Note: Warmest months have least precipitation (rainfall). Coolest months receive heaviest precipitation during the year. This is an outstanding characteristic of Mediterranean climates. Students should learn to recognize at a glance the distinctive characteristics of Mediterranean climate as shown on temperature-climate charts.

NATURAL RESOURCES

In ancient times, forests of oak, beech, and pine covered the slopes and valleys of the peninsula. Fruit and olive trees were scarce at first, but were imported and carefully cultivated. As in Greece, the staple crops were olives, grapes, and grain. The early farmers also raised domestic animals, such as oxen, goats, pigs, and sheep. The lower slopes of the mountains afforded excellent pasturage for livestock, and the sea provided fish. There was not much mineral wealth—some copper and iron—but there was a plentiful supply of marble and stone for building.

THE RELATION OF GEOGRAPHY TO THE HISTORY OF THE ROMAN PEOPLE

Italy was a Mediterranean country well adapted to the kind of civilized life that existed in ancient times. The climate was mild, and the food products men needed could be found or grown there.

The rich valley of the Po and the mild climate of this sunny land attracted many peoples from the north who found their way through high narrow mountain passes in the Alps. When the Greeks sailed westward, they founded their colonies on the southern and western coasts of Italy rather than along the uninviting Adriatic shores. Thus, these colonies were close to Rome.

Italy had an advantage over Greece in size (Italy was four times larger), and in the distribution of its mountain ranges. The mountains of Greece divided the country into many small pockets, each tending to become a self-sufficient city-state with its own system of government and laws, more or less exclusive of the others. Italy, however, had a natural unity which permitted, even favored, the development of a single government and system of laws.

Italy's central location in the Mediterranean area gave it a natural position of command, and history did not have long to wait, after the consolidation of the penin-

sula under Roman rule, for the full possibilities of that position to be exploited.

The increasing population of Italy necessitated a larger supply of grain than was being produced on the peninsula; therefore, importation of grain became an important business. Attempts to find new markets and efforts to establish security for their Mediterranean trade were among the factors that eventually led Romans into war with Carthage and with countries in the eastern Mediterranean.

All of these factors, in one way or another, singly or in combination, influenced the choice of townsites, the structure of a government, the making of laws, and the development of a strong army, and affected the character of the early inhabitants. They were a stern, strong, hardy, disciplined people with a practical and serious outlook on life.

THE FOUNDING OF ROME

The actual founding of Rome is wrapped in myth and legend, for the destruction of all the public records in 390 B.C., when the city was burned by the Gauls, drastically curtailed reliable data of those times. In the eighth and seventh centuries B.C., the people lived in tribal communities and small villages. Property-owning males constituted the "town meeting" or "council" and the army. They apparently chose two leaders annually to conduct the meetings and lead the army. The leaders could not act without consulting a smaller group of elders (or senators) who were the heads of important families. The commons of a village were able to vote on matters of public interest, but only on proposals that had senatorial approval. The commons were usually divided into ten wards or *curiae*.

Many communities belonging to a widespread tribe tended to aggregate in a few favored centers where cities developed. These cities overshadowed the villages and endangered tribal organizations, and frequent raids drove the people to more defensible centers. In all probability,

the city-state of Rome began as a coalition of three villages, for the commons were composed of thirty *curiae* rather than the usual ten. The location of Rome had two things to recommend it as a favored center. It was situated on a number of hills which formed a natural ring of defense, and one of the hills, the Palatine, controlled the earliest and best known ford across the Tiber. Thus, access to the sea and communication with the interior were secured.

The growth of the city-state required a more efficient government and a better army than the tribal life had provided, for in those early centuries Rome was under the constant threat of Etruscan raiders. Therefore, it seems that an elective prince or king, holding office for life, temporarily displaced the annual election of magistrates. The legendary Romulus was the first king of Rome and, according to tradition, came to the throne in 753 B.C.

Virgil, Livy, and Plutarch each described the founding of the city in accordance with traditional beliefs which held that Aeneas, a hero of Troy, had fled that burning city, landed in Latium, and married a daughter of one of the kings. One of their descendants, a Vestal Virgin, became the mother of the twin boys, Romulus and Remus. Mars, she claimed, was the father. Romulus became the first of the seven kings who ruled Rome for nearly 250 years from the date of its founding.

THE END OF THE KINGS

According to legend, many of the kings who ruled Rome were Etruscans. A few were good, but the last, Tarquin the Proud, was a brutal tyrant. The Romans rose against their Etruscan king, chased him from the city, and set up a republic.

THE CONSTITUTION OF THE ROMAN REPUBLIC

Once a republic was set up in Rome, a tradition of governmental organization quickly followed. The major officers of the

early republic and their functions are as follows:

1. Two consuls served as the executive and exercised military authority.
2. In an emergency a dictator could be elected for a period not exceeding six months. He could rule with absolute power.
3. To be a consul, a man normally had to complete the *Cursus honorum* (the course of honors) which consisted of serving as
 - a. Quaestor: an official responsible for the treasury.
 - b. Aedile: an official responsible for the care and construction of public buildings.
 - c. Praetor: a judge.
4. An ex-public official then became a senator, sitting in the Senate helping to decide matters dealing with foreign policy, treason, conspiracy, and major civic trials.
5. The culmination of a political career was the office of censor. The censors generally served as guardians of public moral standards.

ROMAN SOCIAL STRUCTURE

The Roman Republic was ruled by an aristocracy, the patricians, who were descendants of families holding the best land and political positions and serving as Roman generals. They were a rural aristocracy whose austere and grave character dominated the early republic.

Close to the patricians in wealth, but far below them in political power, were the *equites*, who formed the "capitalist" class, or businessmen, of the republic.

The plebeians were originally those citizens who could not trace their ancestry to the founding fathers. Some of them were artisans and tradesmen, some were freedmen, and many were peasants.

Lowest of all were the slaves. Legally a slave was a piece of property. Sometimes slaves were paid wages, and from their savings they purchased their freedom and became plebs.

There was frequent friction between the upper classes and the plebs. This friction was, in some ways, healthy for the republic. It gradually brought about a government of checks and balances, for the patricians always compromised rather than risk riots or civil war. Thus the plebeians made important gains that resulted in a more democratic government. In theory the magistracies, and consequently the Senate, were opened to plebeians; in practice, the aristocrats maintained control, but there was a growing recognition of the rights of the plebs in their local governments.

TRIBUNES OF THE PEOPLE AND THE PLEBEIAN ASSEMBLY

One of the most important gains made by the plebs was the creation of the tribunes. Their function was to represent the commons and protect them from the consuls. A tribune's person was held to be sacrosanct, inviolable. Anyone who interfered with him or injured him to prevent his fulfilling his duty could be put to death. The tribunes were elected annually by the plebs in a convention in which the vote was taken by tribes. The tribes were districts like

wards or townships, and all citizens living in a district were members of that tribe. Voting was done by the whole people, regardless of wealth or rank. The tribunes eventually gained the power:

1. to invalidate the order of a consul against a plebeian by shouting *veto!* (I forbid!).
2. to summon the Senate and lay business before it.
3. to curtail senatorial action by threatening a veto.
4. to prosecute offenders against the state.
5. to initiate legislation in the Assembly.

THE MIXED GOVERNMENT OF THE REPUBLIC

By the early years of the third century B.C., a mixed government had been established. Two institutions were in existence, the plebeian assembly, representing the interests of the common people, and the Senate, representing the aristocracy. The Senate was generally the more powerful institution; however, the check and balance system remained effective until the last days of the second century B.C. The system, however, contained the seeds of disruption, and failed to prevent bitter class war in the last century of the republic.

SUGGESTIONS FOR TEACHING

The teacher should emphasize these essential concepts:

1. The founding of Rome at its historical site, though cloaked in legend, happened for definite geographical, economic, and political (defense) reasons.
2. The Romans developed a mixed governmental system which served as a partial model for the United States Constitution.
3. The Romans developed constitutionalism as a reaction against arbitrary monarchy, as have many nations since that time.
4. In Rome, the family was the basic social unit and was the agency which educated their youth in the virtues the Romans felt necessary for preservation of their way of life.
5. Roman virtues like austerity and gravity gave the early republic moral strength.

INTRODUCTORY INQUIRY ACTIVITY

? Show students pictures of the Roman Forum, the Colosseum, the Pantheon, and other buildings of ancient Rome. Ask the students to guess why so many of the ancient buildings are ruins. (They should remember barbarian assaults on civilizations.) Also show pictures of St. Peter's and other Renaissance buildings. Ask why Rome is still important. (It is the capital of Italy and center of the Roman Catholic Church.)

This brief exercise should give the students a notion of the two-millennia-long history of the Eternal City.

NOTES ON QUESTIONS

Page 59: ► Help the students to locate these places on the map in the text and then on a world map.

Page 61: ► Guide the students in locating these places on the map in the text.

- The Plain of Latium had much to attract early agricultural and herding tribesmen: flat, fertile land that could be plowed and planted, lakes and springs to provide a water supply, pastureland for grazing herds, and timber for fuel and building.

? ● Like many other ancient peoples, the Latins built their settlements on the hills because high land is easier to defend than low land. Moreover, settlements on the high land were well above the flood level of the Tiber.

Page 62: ► Help the students to locate these places on the map in the text.

Page 63: ● The Tiber crossing was a strategic point of control both militarily and economically. An enemy had to seize the bridge or go upriver or downriver to cross. Control of the island in the Tiber also enabled the Romans to control the traffic of merchants.

?

- As an inland city, Rome was not open to direct attack from the sea. On the other hand, trade was somewhat hindered because of this. To solve the problem, the Romans built the port town of Ostia at the mouth of the river. Defense was the primary concern of the early Romans, who had only a small town which depended on the produce of their fields.

Page 69: ● The larger the family, the more the work of the fields and the home could be divided. Because there was so much work to be done, a certain esprit de corps was needed.

- This kind of division of labor called for someone who had the authority to direct the activities of the family. Consequently, the eldest member of the family became more and more the focal point of the decision-making process. If one of the family did not obey the *pater*, the lives of the other members of the family were affected.

?

- The typical family in America today is not a tribal family, with a *pater* (or grandfather) as the head. Moreover, we tend to value each family member as

an individual, rather than as a part of the larger unit. Nor is our family “character” as homogeneous as that of the early Roman family. An American family might have members of several occupations, political views, economic standards—even religious convictions.

Page 71:

?

- A single ruler could efficiently implement policy, laws, and work, directing all subjects for the benefit of the state. On the other hand, a foolish, ignorant, or unscrupulous ruler could cause damage in every area of life. One-man rule might represent the advantage and interest of that one man, ignoring the welfare and interests of the people.

?

- Roman family life encouraged obedience to existing authority and subservience to the needs of a larger unit. Within the ideal framework of the family, the qualities of loyalty, self-sacrifice, and duty were stressed. These same values of the family, when transferred to the Roman state, produced loyal, obedient citizens who were willing to sacrifice their individual likes and needs for the larger good of the state. Ideally, the American family should also encourage qualities that we consider necessary for good citizenship. Democracy rather than arbitrary authority is a keynote of American life. Many American families allow each individual a voice. The needs of each individual member are often considered when making major decisions.
- “Freedom” and “individuality” were the primary values reflected in Athenian home life and in Athenian government; “discipline” and “authority” helped shape Roman ideas of family and of politics. Unthinking obedience would have horrified an Athenian. The wide range of freedom valued by the Athenians would have struck Romans as irresponsible and harmful to a stable, unified nation. Athens had a democratic government and Rome a mixed republic. Representative democracy in the United States is a combination of these two types of government.
- The foundation and rise of the Roman Republic coincided roughly with the Golden Age of Athens.
- The term commonwealth means the “common welfare,” or, in other words, the “public good.” The term commonwealth is used in the official title of four states: Kentucky, Massachusetts, Pennsylvania, and Virginia.

Page 72:

- Without loyalty and discipline, citizens might seek their own safety and comfort rather than their nation’s welfare. Discipline is particularly important in battle where obedience is essential. People at home have to forgo accustomed luxuries and even necessities and accept conditions or rules they do not like.
- The Athenians, despite their high regard for freedom and individuality, achieved great discipline in times of stress. The soldiers in the phalanx and the rowers in the triremes subordinated their individuality to an effective operation of the whole. That Athenians did this willingly, without coercion, says much for the value they placed on loyalty to the *polis*.

Page 75:

- The story of Horatius is typical of the values most admired by early Romans.

It shows examples of sacrifice, duty, subservience to the good of the state, self-control, and courageous action in defense of Rome.

- The story of Brutus extolls many of the same Roman values; in addition, it emphasizes respect for and obedience to the law, even to the point of great personal loss.
- ★ The *fascēs* was used as a symbol of magisterial authority. It was carried by a *lictor*, or guard, whose task was to accompany praetors, consuls, pro-consuls, and dictators to indicate both the unity (the bundle of rods) and the power (the axe) of the state.

Page 77: ● A monarchy can be effective in an emergency and capable of united action to direct some task. It can also reflect the faults and virtues of the man who rules.

A democracy can have many faults as well as benefits. Athens is a good example. Vacillating policies, demagogues, and factionalism all weakened Athens, but when Athenian democracy worked well, it nurtured active, concerned, creative citizens who were all the more loyal and productive for being closely concerned with the decisions affecting their own welfare.

An oligarchy can give the citizens the benefit of a variety of talents and experience, but is prone to factionalism which might destroy not only the oligarchy but also the state.

?

- A combination of the three forms can provide the advantages of each while avoiding the weaknesses. The efficiency of one-man rule might be achieved, without the risk of tyranny, by including democratic and oligarchic features which could limit the executive's power. The people could take part in their government, while exceptional men could emerge as leaders of the government. Again, the state would have the benefit of the experience, knowledge, and ability of prudent men, while still allowing for effective administrative and democratic procedures. Such a government is quite complex, of course, and great care would have to be taken to keep one group from interfering with the functions of others.
- *Tyranny* is the oppressive, unjust, or arbitrary use of power. One-man rule can be no better than the one man; if he is cruel or unjust, his rule will be tyranny.

Page 79: ● A mixed government, with checks and balances, is kept strong by the fact that no branch of government can gain enough power to make the other branches subservient to it.

- The office of President seems like the Roman consul's office; both offices are executive in nature and function. However, there is only one President; the President has no religious function, as the consuls did; the President serves for four years and the consuls served only one year.

- The legislature of the United States consists of the House of Representatives and the Senate.

- U.S. Senators are elected by the people of their state to serve for six years.
- The Assembly of Athens was all powerful. By simple majority vote, the Assembly passed laws, vetoed actions of the magistrates, and oversaw the everyday work of government. The legislative branch in Rome consisted of the Senate and the Assembly. The Roman Senate could recommend legislation, but their decisions could be vetoed by the tribunes.
- All federal judges are appointed by the President with the advice and consent of the Senate. Many local and state judges are elected by the people.
- In Athens, a large jury of men who were not experts in the law decided, by majority vote, whether a man was guilty or not guilty; the jury also prescribed the sentence for a man found guilty. In Rome, judges were experts in the law, but the citizen had no right to be tried before a jury of his peers. The United States system has similarities to both the Athenian and the Roman system. A jury of one's peers decides one's guilt or innocence, but the verdict must be unanimous. The United States has a legal profession from which the judges are selected; the judge (not the jury) prescribes the sentence. Both Rome and the United States come closer to the ideal of the rule of law.

Page 80:



- The democracy of Athens gave a demagogue opportunity to have his own way. The government of that city was a pure democracy in which every issue was decided by voting in the Assembly of citizens. Such a system can easily be dominated by a clever, persuasive speaker. On the other hand, the separation of governmental powers in both the Roman Republic and the United States was designed to provide a check on would-be power grabbers.
- The wealthy patricians and the poorer plebs could and did get into quarrels. Class war helped to produce a compromise constitution and the mixed government of the republic. The mixed government made possible compromise in legislation affecting either group. When a constitutional means of settling differences is available, violent, revolutionary changes are less likely.
- ★ In 494 B.C. the plebs, oppressed by debt and injustice, went on strike, leaving the city and holding meetings on the Sacred Mount (probably the Aventine). The patricians recognized that they needed the common people and conceded to them various rights. The gains made by the plebs included the following: their tribunes were made sacrosanct (inviolable) and were given the power to intervene to save anyone threatened by an action of a magistrate; later, the tribunes were allowed to veto any proposal, law, or decree they felt was against the interests of the common people. A tribune's job was to protect the common people.
- A written code of law provides a stable (though not necessarily unchanging) reference for all citizens; ordinary people can find out what their rights are instead of being at the mercy of a judge's memory or whim.

Page 81:
cap.

The Roman temple seems more solid partly because the walls are filled in between the columns and partly because of the proportions of the building.

ACTIVITIES

Have a committee make the following items: a large outline map of the Mediterranean world; labels for geographical terms, such as peninsula, river, continent, mountain range, N,S,E,W (directions), etc.; figures representing specific cities or cultures (a man in a toga for Rome, a Greek statue for Athens, a phalanx for Sparta). The teacher might then use the map and labels for an exercise in locating and naming places and in identifying landforms and bodies of water. Each student picks a label and attaches it to the proper place on the outline map.

Some students might make a clay relief map of Italy, showing physical features of the land with labels indicating the Plain of Latium, Tiber River, Rome, etc. They might also label the areas surrounding Italy.

Beginning with this chapter, have students record information about Roman culture by using “Questions To Ask About a Culture,” introduced in *Ancient Civilization*. Answers to the questions might be recorded in a class booklet made of chart-size tag-board, illustrated with pertinent drawings or magazine pictures. The charts can be bound with large loose-leaf metal rings; in this way, individual charts can easily be removed for display and review when necessary. In addition, each student might compile his own notebook for individual reference.

Have students make a time line of Roman history from 753 B.C. to A.D. 330 (dedication of Constantinople as the capital of the empire). Students might fill in the time line as they study each period or event, using drawings where feasible to illustrate dates. The basic line can be marked off in centuries (800 B.C. – 700 B.C. – 600 B.C., etc.).

? Ask the class to pretend they are Romans discussing the form of government they should choose now that the king is gone. Point out that many patricians would have favored a monarchy or oligarchy over democracy. What arguments would they use?

Have students make a wall chart of the diagram of Roman government, to be compared to diagrams of the American and Athenian governments.

? Group students into three classes—patricians, middle class merchants, and plebs. Ask them to discuss the question: Should plebs be allowed to become consuls or senators?

? Have the class pretend they are plebs discussing things they could do to obtain rights they believe they should have. What rights would they want? What arguments would they use to try to get these rights? Point out that some plebs wanted to overthrow or kill the patricians. What arguments would students use against this? (Consider that one would still need some educated, experienced men who understood law, taxes, military strategy, etc.)

? Volunteers might research and report on the following: early Roman homes and furnishings, clans, clients and slaves, soldiers, roads, weapons and war machines, legends, gods and goddesses; the Etruscans, Etruscan art and religion.

? Some students might find out why the following early Romans were famous: Coriolanus, Cincinnatus, Scipio the Elder, Scipio the Younger, Cato the Elder, Plautus.

CHAPTER 5

Roman Power Grows, and Republic Turns into Dictatorship

Text pages 83-105

Until the third century B.C., Roman power spread slowly as Rome fought with and conquered her Italian neighbors. When the Punic Wars began in 264 B.C., few Romans were thinking in terms of “conquest” or “empire.” Yet, within a century, “wars of defense” had won Rome the beginnings of a great foreign empire. Economic and social upheaval following the Punic Wars did much to hasten the decline of the old Roman way of life and the old Roman virtues as well as traditional Roman respect for law and loyalty. The republic plunged into nearly a century of unrest, revolt, and civil war. When Octavian emerged as victor between 31 and 27 B.C., the republic no longer existed. Instead, under the imperial rule of Octavian, the Roman Empire controlled the Mediterranean world.

Text Outline

Early Conquests
The Wars with Carthage
Roman Victories and Social Problems
Firmus, a Citizen of the Later Roman Republic
Tyranny and Civil War
The Roman Peace

CONCEPTS

OBJECTIVES

Questions to be developed°



Historical imagination

How did the lives of average Romans change after the Punic Wars, and how did they feel about these changes?

How did their feelings and problems contribute to the decline of the republic?



Labor-management relations

Why did slave labor become so important to Rome?

How did the use of slave labor affect free workers and landowners?

How did free laborers make a living and survive?



Political obligation

How did the voluntary loyalty and relative freedom of the republic decline?

How did wealthy Romans use their wealth to control Roman government?

How did government abuses encourage rioting and civil war?

How did dictators abuse the power of government?

Types of government

How did dictators come to power in Rome?

How did dictatorships change the structure and balance of Roman government?

Behavioral Indications: °Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



Domestic political struggles

How did the structure and organization of Roman government change under Octavian?

How did Rome cease to be a republic and become an empire?

What problems and events led to the beginning of the civil wars?

What class conflicts occurred?

How was revolt encouraged, and how did it affect Rome?

How did it change Roman government and life?



Classes and other groups

How was class structure affected by changes in property ownership after the Punic Wars?

How did the changes in Roman class structure affect Roman law, government, and economy?

The family: basic social group

How did changes in Roman society affect the Roman family?

Social disharmony

What caused Roman social disorganization after the Punic Wars?

How did this weaken Roman values?

How did it contribute to the civil wars and the decline of the republic?

BACKGROUND INFORMATION

See pages 119-128 for *Resources*.

EXPANSION FROM 390 TO 146 B.C.

The early wars of the Romans were defensive, but during the Punic Wars a new attitude, characterized by a sense of mission, became evident. Some scholars hold that

Romans felt that their mission was to spread Rome's culture, especially its laws, bringing peace and order wherever Roman armies were victorious. This attitude, many other scholars argue, is only half the explanation for Roman expansion. They cite the

economic and social gains made by several groups within Rome's society as proof of their interpretation. It seems reasonable that both theories are, in part, true. What follows is a list of some of Rome's wars and a short statement about each:

390 B.C. Rome was invaded and sacked by the *Gauls*. This event convinced the Romans of their need for adequate defense.

343-341 B.C. *The First Samnite War* was fought to aid the Samnites against hill tribes who made incursions into Samnite territory.

340-338 B.C. *The Latin War* was a conflict in which cities belonging to the Latin League, situated close to Rome, rebelled against Roman authority. The Romans prevailed, dissolving the Latin League and making the member cities dependent upon Rome.

326-304 B.C. *The Second Samnite War* saw a great alliance of tribes against Rome. At the end of the conflict, Rome established dominance over all of Campania.

298-290 B.C. *The Third Samnite War* was the final unsuccessful effort of the Samnites to be independent of Roman authority.

282-272 B.C. *The War with Pyrrhus* was Rome's first major conflict with Macedonia. The pretext for the war was that the citizens of one Greek colony, Thurii, in southern Italy, sought Roman aid in a contest against another Greek colony, Tarentum, which appealed to Pyrrhus, king of Epirus. Even though Pyrrhus won several victories, their cost was so high that he eventually withdrew, giving up whatever claims Macedonia or Greece had on southern Italy.

As Rome conquered its enemies, it developed a unique method of consoli-

dating its victories into long-lasting relationships. Rome formed alliances with those it had defeated, providing for either (1) the right to retain separate municipal administration, (2) the burden of witnessing colonies for Roman citizens being built on their soil, (3) the honor of becoming an independent ally of Rome with obligations regulated by treaty, or (4) if the conquered people were not organized municipally, the administration of their affairs by Rome or by neighboring cities under the control of Rome.

After Roman dominance was established throughout Italy, attention was turned to Mediterranean affairs. Carthage, a North African city-state founded by Phoenicians, became Rome's chief rival with a far-reaching commercial and naval empire in the western Mediterranean. When the Carthaginians established control over a large section of Sicily, Rome felt that the gains it had made in Italy might be nullified. Under these circumstances the *First Punic War* (264-241 B.C.) was fought. The Romans, recognizing Carthaginian naval superiority, improvised a fleet and a novel way of fighting at sea. Gangplanks with grappling hooks attached were fitted to the Roman vessels. During battle the planks were dropped, the Carthaginian ships were held fast, and Roman soldiers boarded the enemy ships for hand-to-hand combat. A fleet of 200 Roman ships caught the unsuspecting Carthaginian navy off the west coast of Sicily and defeated it, deciding the outcome of the First Punic War.

In the *Second Punic War* (218-201 B.C.), Hannibal, leading a land army, invaded Italy through the Alps. He overcame the obstacles of hostile mountain tribes, numbing winter weather, and the logistics of transporting African war elephants through mountainous terrain. Descending to the Po River valley, Hannibal planned to liberate cities and tribes under Roman authority and meet the armies of Rome. It is evidence of Rome's success at consolidating her Italian gains that most tribes and cities remained loyal. Hannibal then devas-

tated Italy for 16 years in hopes of luring the Romans into battle. In this he was unsuccessful, and the Romans steadfastly waited for an opportunity to attack Carthage. Finally, Scipio led an expeditionary force to Africa and forced Hannibal to return there to defend his homeland. The Romans were victorious at Zama, 50 miles south of Carthage, in 202 B.C. This war clearly established Rome as the major force in the western Mediterranean.

The *Third Punic War* (149-146 B.C.) resulted from fear that Carthage would rise again to challenge Rome. The conservative rural aristocracy, led by Cato the Censor, achieved the devastation of Carthage, the enslavement of its inhabitants, and the passing of a decree that anyone who should try to build a city there would be cursed.

EXPANSION FROM 148 TO 63 B.C.

Between the Second and Third Punic War, the Roman defensive motif was transformed into the new attitudes mentioned previously. The causes for this change may have been patriotic, economic, or social. Whatever the reasons, through a series of advances, Rome began to acquire country after country until the republic had created an empire ruling over most of the western and eastern Mediterranean.

By 148 B.C., the Fourth Macedonian War ended and *Macedonia* was conquered.

146 B.C. Rome added *Greece* to her possessions.

133 B.C. *Pergamum* was left to Rome in its king's will.

88-64 B.C. three Mithridatic Wars ended with *Pontus* under Rome's authority.

74 B.C. the king of *Bithynia* willed his holdings to Rome.

By 63 B.C. *Syria* and *Palestine* were added to the empire.

EXPANSION AND THE SOCIAL AND ECONOMIC CRISIS

Roman expansion from 390 to 63 B.C. brought many social, economic, and cultural changes. Among these were:

The simple rural society of the early republic was transformed into an imperial and commercial state.

Large amounts of precious metals (brought to Rome as booty, tribute, or commercial gain) caused severe inflation.

A plantation system developed throughout Italy in which unpaid slave labor worked large stretches of land. This competition impoverished the small, independent farmer. As a result, small, independent farmers were forced off their land and driven to the cities, especially Rome where they competed for what few jobs were available.

Rome was crowded with a mass of poor people who existed in squalor, sought to ease the pain of their condition with holiday festivals and entertainment, and lived off the government dole.

The old values that had been taught in the rural family began to erode.

The conquest of Greece enabled many Romans to enjoy the artistic, philosophical, and literary classics of that country. Ultimately, the influence of Greece upon Rome was so great that it contributed significantly to changes in the traditions of the early republic.

A large standing army became necessary to hold conquered provinces in check and to patrol the extensive and vulnerable borders of the empire.

An extensive bureaucracy, capable of administering the provinces, became necessary. Its existence limited the

extent to which the traditional system of checks and balances could operate.

ECONOMIC, SOCIAL, AND POLITICAL DISRUPTION FROM 111 B.C. TO THE REIGN OF AUGUSTUS

The widening gap between the wealth of the upper classes and the poverty of the urban masses was accompanied by a corresponding disruption of the political balance. This was aggravated by a growth in the size of the poorer group.

The situation provided fertile ground for military strong men of both the left and the right. Marius, the victorious general during the Jugurthine War (111-105 B.C.), demonstrated how a popular hero could subvert the traditions of the republic. He was elected consul seven times (breaking the one-term tradition), passed laws which benefited his veterans, and conspired with demagogues to carry out his program.

A conservative reaction was not long in coming—Sulla stormed Rome in 88 B.C., slew various demagogues, forced Marius to flee to Africa, and was responsible for various conservative measures, which did not last long. Another demagogue came to power when Cinna became consul in 87 B.C. He called himself dictator but in reality was a tyrant, this time from the right.

From 84 B.C. until the end of the republic, Sulla, Pompey, Crassus, Caesar, Mark Antony, and Octavian, each in turn, occupied center stage. Caesar, Pompey, and Crassus, all maneuvering for power, formed the First Triumvirate in 60 B.C. Pompey was thought of as the great general, Crassus as the multimillionaire, and Caesar as the clever politician (some felt he was only a sophisticate without the self-discipline necessary to control the state). After a consulship in 59 B.C., Caesar went off to Gaul to make a reputation and build up an army. In 49 B.C. he decided to protect his political position by entering Italy with his army ("crossing the Rubicon"). This began the Civil War, which was de-

cided at Pharsalus in 48 B.C., when Caesar defeated Pompey and the conservative senators.

During his short period of rule, Caesar made a start on reform legislation. Among other actions, he protected the provinces against exploitation and opened the debates of the Senate to public scrutiny. Conservatives, resenting his demagogic appeal to the masses, assassinated him in 44 B.C.

After Caesar's death, there was more maneuvering for power. A Second Triumvirate was formed in 43 B.C. when Antony, Lepidus, and Octavian, Caesar's grandnephew and adopted son, were appointed to rule Rome. Eventually, Octavian emerged the strongest of the three, but not without a challenge from Mark Antony, who, with his ally, Cleopatra of Egypt, was defeated in the Battle of Actium in 31 B.C.

Octavian wisely retained the façade of the republic while holding absolute power. He assumed all administrative, military, and legal powers, as well as the duties of chief priest of Rome. His great achievements were:

- Bringing law and order to a strife-ridden empire.

- Establishing the organization and administration of the Roman Empire, which lasted for centuries.

- Initiating an era of relative peace during which commerce, industry, literary, and artistic endeavors, and philosophical reflection about what had happened during the past century flourished.

- Unwittingly, making the empire fertile ground for a new set of controlling ideas which we know as Christianity.

To sum up, Rome began to expand because of defensive motives but altered this attitude sometime between the Second and Third Punic War. As the republican empire grew in both the East and West, new economic, social, and political pressures were created. These pressures af-

fects the institutions of the republic so much that its very nature was changed. Consequently, a new institution, the empire, developed from the old, enabling

Rome to continue its dominance of the Mediterranean world. The empire, however, began to decline rapidly toward the end of the fourth century A.D.

SUGGESTIONS FOR TEACHING

Though the Romans attempted to maintain a defensive posture, their motives were changed during the second century B.C. Their old attitudes were transformed into expansionist policies.

Motives for this expansionism included a sense of mission to spread Roman culture and laws, and the need to satisfy the wealthy class's desire for more wealth and power.

There were many economic, social, and philosophical consequences to this policy (several of these consequences are listed in *Background Information*).

These results led to political disharmony during the first century B.C., while the economic and social disruption opened opportunities to military dictators of both the right and left. In the end, the Romans, like other people both before and after them, were willing to sacrifice a measure of their political freedom to gain peace and order.

The Augustan Age ushered in a *Pax Romana*, which was a relatively peaceful period in which cultural advances could take place. This does not mean that there was no war or disruption for 200 years. This was a period of *relative* peace. Perhaps the term *Pax Romana* ought to be interpreted as a propaganda message meant to convince the Mediterranean world that stable life under the Roman Empire was preferable to independence and possible wars.

Note: Make sure that the two distinct meanings of “empire” are understood: (1) conquest and control of foreign people, and (2) the one-man rule of the emperor (*imperator*) after c. 27 B.C. The latter concept absorbed the first, and the modern usage of “empire” and “imperialism” come down to us from the Roman Empire.

INTRODUCTORY INQUIRY ACTIVITY



Obtain a picture of the Roman Colosseum. Display it prominently in the classroom. After the students have had an opportunity to look at the picture, read to them this quote from Juvenal, a Roman satirist: “The people who once bestowed its imperial authority, the *fascēs*, legions, everything, now forgoes such activities and has but two passionate desires: bread and circus games.” Ask these questions:

What did the author mean by saying that the Roman people once bestowed its authority, legions, and everything?

What did he mean when he said that Romans have only two passionate desires: bread and circus games?

What could have happened between 390 B.C. and the second century after Christ, when these words were probably written, to change the simple virtues of early Romans to a slavish desire for handouts and the sadistic thrills of gladiatorial combats?

Have the students write down their hypotheses. When they have finished reading the chapter, ask them to compare their hypotheses with what they know as a result of studying the changes from 390 B.C. to the Augustan Age.

NOTES ON QUESTIONS

Page 85: ? ● The map shows roads leading to Rome from the north, east, west, and south. The roads increased travel and communication, making possible a common culture and language for a large area. These, in turn, gave rise to patriotism embracing that area. The roads also provided avenues for swift, efficient troop movements – important factors in keeping the territory unified.

? ● Rome was wise to grant citizenship to those it conquered. By doing so the Romans made possible: (1) loyalty to Rome and its interests over a wider geographical area, (2) the spread of Roman culture as Rome's former enemies copied Roman ways, (3) a wider source of fighting men to protect Rome and spread her influence.

? ● The common language and the common set of laws helped the growing republic by encouraging unity, communication, trade, and travel. Different languages and laws among people who live close to one another often breed hostility and discontent. Finally, the administration of government is eased by a common means of communication and set of rules for action.

Page 89: ? ● As Rome became the ruler of Italy, it needed protection in the western Mediterranean. Carthage controlled the sea lanes there along the coasts of North Africa and Spain. When Carthage extended its influence to Sicily, Rome recognized that its growing foreign trade would be at the mercy of Carthage. Therefore, to maintain free sea lanes for the shipment of raw materials and finished goods, and to defend itself against the expansionist designs of Carthage, Rome felt it had to go to war.

? ● In the hands of the Romans, the island could be used as a point from which to watch Carthage and threaten it when necessary.

? ● Rome would rather fight a land war, since its army was experienced in land strategies and tactics. The Carthaginians were a commercial sea power and would rather fight a sea war; many of them had great experience on board commercial ships, which was useful in fighting at sea.

? ● The Romans' pride and confidence rose at the end of the First Punic War because they had taken on a superior enemy and had been victorious. Roman patriotism was also stimulated by victory. The Carthaginians were bitter in defeat and eager for revenge.

? ● Athenian naval tactics called for ramming the enemy ships. The rowers were highly skilled; they were also capable of hand-to-hand fighting. The Romans, however, seem to have separated the fighting men from the rowers, whose status fell to that of "galley slaves." The galley slaves, chained to their oars, rowed blindly while the helmsman brought the galley alongside the enemy vessel for boarding by the legionnaires.

Page 91: ? ● Hannibal's plan of attack, most people would agree, was imaginative and had a good chance of success. The Romans, thinking of Carthage as a naval power, expected invasion by sea. An approaching Carthaginian fleet would have

been met by a Roman force ready to defend the coast. Once the Carthaginians crossed the Alps, however, they could not easily be expelled from Italy.

- ? ● Hannibal planned to defeat Rome by destroying its agricultural produce, not only for one year but for many successive years. If the Romans had a shortage of food they would be weakened physically and morally. Eventually, Hannibal hoped, the Romans' will to fight would disappear. Modern armies have often done the same thing. A notable instance of this policy was Sherman's march to the sea during the Civil War.
- Answers to this question may vary. The Romans fought two destructive wars against the Carthaginians and had seen Hannibal ravaging the Italian countryside. The threat of another war, even if it were fought in Africa, frightened the Romans. Nevertheless, the extreme measures taken after the Third Punic War do not seem to have been strategically necessary.
- ★ Important Roman generals in the First Punic War (264–241 B.C.) were Appius Claudius Pulcher, Gnaeus Cornelius Scipio, and Marcus Atilius Regulus. Carthaginian generals were Hanno and Hasdrubal. The Second Punic War (218–201 B.C.) was dominated by two generals, Hannibal and the Roman, Quintus Fabius Maximus. Fabius gained the title *Cunctator* (the delayer) because he chose to delay pitched battle with Hannibal until the opportunity for certain victory presented itself. Meanwhile, he harried Hannibal's forces. Fabius felt that as long as Rome had an army in the field, the Romans were not defeated. The last years of the war saw Publius Cornelius Scipio win a stunning series of Roman victories which eventually took the war to the gates of Carthage. In the battle of Zama (202 B.C.), Scipio's forces annihilated the Carthaginian army and ended the war. The Third Punic War (149–146 B.C.) was begun because of the conservative rural aristocracy's fear of a revival of Carthaginian might. Cato the Censor typifies those of this persuasion. At the end of every speech in the Senate, whether it had to do with Carthage or not, he said, "Carthage must be destroyed."

Page 93: ★ Hellenistic culture flourished from the time of the death of Alexander the Great until after the time of Christ. The people of the eastern Mediterranean had preserved what they thought was Greek philosophy, literature, art, and architecture. To an extent, these people were preserving Greek culture, but in reality they changed and adapted the culture of the Golden Age into a new, vigorous way of life. They were influenced by Oriental cultures. They produced works based on the epics, poetry, and drama of the past, and modified literature in the process. Their sculpture was more emotional and even passionate than the ideal figures of the Golden Age. Architecture became more ornate. A new brand of Platonic philosophy was current. Many Romans were attracted to Hellenistic ideas because they recognized that they had a new role to play in the world—a role which was cosmopolitan rather than rural. They were therefore attracted to the dominant cosmopolitan culture of the time—the Hellenistic, for their own culture was too unsophisticated. Had not the Romans made a conscious effort to Hellenize themselves, the Greek legacy is unlikely to have become part of one of the two major world views to control the actions of men in the Western world.

- ▶ Alexander of Macedon helped keep Greek ideas alive. Alexander carried Greek ideas all over the Middle East and as far as the Indus River. Later, Islamic conquerors spread Greek ideas.
- ▶ The students may be able to point out first that the Akkadians conquered the Sumerians, but borrowed their culture, and that successive waves of barbarians conquered the civilizations of the Middle East during the years of “ebb and flow,” and became civilized in the process.

Page 94:

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- For the first time, there was abundant wealth. Many Romans could amass fortunes without having to work in the field or orchard. The great discipline, patience, and hard manual labor required to make a living in farming were not required to make a living in trade. Conquest, too, could provide relatively quick and easy wealth. As the standard of living rose, Roman attitudes toward the “old ways” also changed. It was no longer necessary for everyone to work together to make a living as had been necessary in the early days. A man working alone could make a living at speculating or trading. He no longer had to rely on the cooperation of his whole family. The “old Roman” attitudes about the need for common effort and the subordination of the individual to the common interest of the family were weakened.

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- Once a people become acquainted with a newer, more comfortable manner of living, few wish to return to the less pleasant, less comfortable, less attractive, old ways, however time-honored. Some change then becomes inevitable. Thus the outcries of the “old Romans” persuaded very few people to retain the old customs.

Page 95:

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- If slaves receive the same compensation as free workers, if their number is low, and if the free workers do not attach any stigma to working with slaves, slavery does not hurt free workers. Athens offers a relatively good example of the degree to which slaves and free men can work together. In the United States, because there were so many slaves, so great a difference of status between slaves and free men, because slaves were so identifiable, and the plantation system so dominated the South, slavery hurt many free workers.

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- Recovery from war created markets for businessmen as well as new sources of taxes for the government (a percentage of these went to private tax collection firms called *publicani*). New towns to be colonized provided other opportunities for profit. Also, generals were enriched by the spoils of war.

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- Because of slavery and greater production, the large estate owners could sell their produce more cheaply than the small farmers and still make a profit. This drove the small farmers off the land or reduced them to poverty.

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- A farmer like Firmus was likely to go to a big city. Little work was available in rural areas for men like him. A few small farmers sometimes hired an extra hand, but, after the Punic Wars, fewer were in a position to do so. Large landowners, of course, preferred using the labor of slaves rather than the more expensive services of free men. To find housing in the countryside, too, was difficult, as there had been so much destruction during the war. Thus, a small

farmer like Firmus was likely to feel that employment and housing would most easily be found in a large city.

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- Such conditions made the small farmers resentful. Their courage and loyalty seemed to be compensated with the poverty of slum living. The patriotism of men like Firmus sharply declined because of these circumstances.

Page 96:

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- Among the wealthy, the *pater* continued to hold his traditional authority. But among average city dwellers, the family changed radically. Large families could no longer live together in the small tenement quarters. Since the family livelihood was not earned by agriculture, the *pater* was no longer needed to direct the family's cooperative efforts.

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- The family had taught its members the "old Roman" virtues of self-sacrifice and self-control, discipline, obedience, and respect for authority. Now, younger Romans, growing up without the old ways, rarely had the same feelings about duty, obedience, and authority as their elders.

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- Poverty, restlessness, and boredom often led to agitation for change. The degree to which this agitation was peaceful or violent varied.

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- Most large American cities have many of the same problems Rome had. Substandard housing, large numbers of poor and unemployed, lack of suitable recreation, and an influx of poor from the countryside with a corresponding flight of the rich to suburbs are a few of the problems Rome and big cities in America have in common.

Page 98:

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- To buy votes a man needs only money. A good official ought to have intelligence, efficiency, good judgment, energy, leadership, and honesty. Having money does not guarantee that a man will possess any of these qualifications, nor does it guarantee that he will not.

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- A citizen who sold his vote made an immediate gain—money to pay his rent or buy food. But in the end, when he sold his vote, the average citizen lost the only effective means he had to improve his government and his lot in life; he also lost his self-respect.

- Vote buying ends democratic government. Officials who buy and voters who sell votes no longer respect one another. The buyer gains what he has paid for and can use it as he wishes, ignoring the will of the people. The seller abdicates any right he had to hold officials responsible for their acts.

- ★ The Gracchus brothers, Tiberius Sempronius (who served as tribune in 133 B.C.) and Gaius Sempronius (who served as tribune in 123 and 122 B.C.) came from a wealthy family. They tried to help the poor by attempting to bring back the small landholders through land reform in the Assembly. Tiberius was assassinated by rich landowners who feared their land would be taken from them. Ten years later, Gaius attempted the same reform, along with other legislation to solve some of the economic and social problems of Rome and Italy. He also was assassinated by the conservative aristocracy.

Page 99: ● The Roman people could do nothing to defy Marius and Sulla; they had no way of enforcing any decisions they might make. The checks and balances of the Roman Republic had been seriously weakened and could not cope with the strong men who ruled Rome by force.

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● Because he is an absolute ruler who enforces his wishes with violence, if necessary, a military dictator's decision is law. No written or unwritten law can be invoked to override his will.

● Military dictators do not preserve the checks and balances system which a separation of powers provides. They are, at the same time, executives, law-makers, and judges.

● Under extremely unusual circumstances, it is conceivable that a general in the United States could march on Washington, D.C., and take over the country. Under normal circumstances, the tradition that the military is under the control of civilians in the executive and legislative branches prevents generals from attempting to seize power. The federal system, too, is an obstacle to a military takeover.

● Answers will vary. A citizen knows he is not likely to be summarily seized, imprisoned, and executed. He can complain to the police that his car has been stolen, disagree with the mayor or the President without fear of being arrested, eat at a restaurant with reasonable certainty that it is sanitary, and know what his taxes, obligations, and rights are under law and what he can or cannot legally do about them. The protection of life and property by the police, however, is often less efficient in city slums than elsewhere.

Page 100: ● A mixed government would have a difficult time restoring law and order, once they break down completely. Such a government's forte is its ability to deliberate calmly, taking into consideration the various interests of society. When there is no law and order, such deliberation is not what is needed, but the habit of deliberation could inhibit the swift, decisive actions needed to restore them.

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● A military dictatorship could bring back law and order through force, but the price the people usually pay is some of their freedoms. Freedom of speech, of the press, of petition, etc., often are lost under a military dictatorship.

● The sentences accurately describe Rome's experience and are valid generalizations that other free societies should remember. Our own society has often been confronted with the threat of this sequence of events. Minority groups have lived in poverty, agitated for reform, sometimes violently, but have won enough of their demands quickly enough to prevent a complete breakdown of law and order. Consider, in the United States, the city riots, campus riots and violent protests that marked the late 1960's.

★ Julius Caesar (born about 100 B.C.), after whom the month of July is named, was a member of an established aristocratic family. He sided with the popular faction and became part of a three-man group (triumvirate) which ruled Rome.

He was consul in 59 B.C. and went to Gaul after his year in office. There, as governor, he conquered Celtic and Germanic tribes (58–51 B.C.), and built up a reputation for invincibility. In 49 B.C., he decided that his political future would be endangered if he did not enter Italy with his army (an illegal act) to challenge Pompey for rule of Rome. This began the Civil War which was decided by Pompey's defeat at Pharsalus, in Greece, in 48 B.C. Caesar returned to Rome to devote his time to domestic reforms. In 44 B.C., he was slain by conservative aristocrats.

- ★ Cicero (106–43 B.C.) was a conservative republican author, philosopher, politician, and lawyer who opposed Caesar at every turn in his career. He was deeply concerned that the Roman government retain its republican form. Cicero was exiled and finally put to death for his opposition to the trend to dictatorship in the Roman state. His writings remain as one of the major sources of Roman political theory that exist today. Cicero felt that his greatest achievement was serving as consul in 64–63 B.C. He believed that he had saved the state from a conspiracy led by Lucius Sergius Catilina. For this the Senate awarded him the title *Pater Patriae* (father of the country), an honor Cicero cherished most highly.

Page 102: ● The “bargain” made by the Romans—freedom for peace and order—undoubtedly looked good at the time, since “freedom” had ceased to have any real meaning, and peace and order were nonexistent. During the reign of Augustus, the bargain still seemed a desirable one, since order and stability were re-established and many areas of Roman life prospered once again. It was not until later, when Augustus was succeeded by less competent rulers, that the true nature of the bargain could be seen: the Romans had indeed sold their freedom by placing themselves under the rule of one man whose powers could completely override individual rights.

- The patricians were satisfied with the illusion that Rome was still a republic. They hailed order and stability because they could enjoy their possessions without fear they would be taken away. The plebs also favored Octavian's rule because he proposed to cancel debts, to give out free grain, to pay soldiers a bonus, and to establish colonies throughout the Mediterranean world, giving the poor new hopes for possessing land. Had the Romans not accepted these plans, only more civil war would have resulted, which perhaps would have destroyed not only the republic but Rome itself.
- The republic represented the traditional and stable past. The Romans, therefore, would be grateful to Augustus for building a structure that resembled the old republic—if only on the surface. Order would be easier to maintain if the aristocracy had an arena, no matter how illusory, for their political activities and opinions.
- ★ The month of August was named for Octavian who was known as Augustus after he became emperor.
- ★ Brutus and Cassius were two of the conservative republican leaders who were responsible for the death of Julius Caesar. In 43 B.C. they led troops against Octavian, Mark Antony, and Lepidus, the Second Triumvirate. Eventually,

Cassius' and Brutus' forces were defeated and both committed suicide. After the deaths of Brutus and Cassius, Mark Antony, a major figure at the time of the Second Triumvirate by virtue of his close association with Julius Caesar, attempted to rule the eastern part of the empire, leaving the western part to Octavian. Finally, the forces of Mark Antony and Cleopatra (the Macedonian queen of Egypt with whom Antony allied himself) were defeated in the Battle of Actium in 31 B.C., leaving only Octavian to rule Rome.

- Page 104: ● The empire-wide language and customs of Rome were aids in making people of all provinces identify themselves as part of one Roman Empire. The Latin language made communication between people of different areas easier. A common law also helped to create unity in the empire.

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Both helped trade and business by easing problems of communication, trade regulations, and interchanges from one area to another.

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- During the civil wars, the provinces, particularly coastal areas where trade was important, had suffered greatly from poor administration, lack of protection, and a decline in trade and industry. It was also in the provinces that the major battles were fought. Therefore, when the reorganization of the empire under Augustus provided the provinces with better administration, a uniform legal code, and military protection from outside invaders and internal troublemakers, they were especially grateful. Once again trade flowed more swiftly and smoothly, with good markets for products and excellent contact with supply areas. With a stable government in Rome, life in the provinces was also stabilized.

- Page 105: ● People who must concentrate on obtaining the necessities of life or who are engaged in constant warfare must devote all their time, energy, and resources to survival. They have little time for art, literature, architecture, drama, or music. With peace, stability, and economic prosperity, people had more opportunity and money for the arts and sciences.

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- The Greek influence in Roman art is at once apparent in the anatomical precision and naturalness of Roman sculpture and painting. The Romans, however, tended to be far less idealistic in their approach to art. Roman sculptors portrayed real men and women, including their imperfections, far more than did Greek sculptors. The "youth and beauty" of Greek art gave way to a sterner, more realistic view in keeping with Roman gravity.

ACTIVITIES

Map exercises:

Roman Roads (p. 84)

Find out the routes of some of the major Roman roads in Italy.

How did these roads contribute to Rome's control of its empire?

Growth of Roman Power in Italy to 265 B.C. (p. 87)

Use the legend to trace the course of Roman expansion. How long did it take?

Which area was conquered first? Which was conquered last?

What problems did the Romans face in conquering the Italian peninsula (in regard to land surfaces)?

Do you think Rome continued to expand? If so, in which direction?

The Mediterranean World, c. 264 B.C. (p. 88)

Locate Rome. Locate Carthage.

What territory was controlled by Rome? By Carthage? By Alexander's successors?

Carthage controlled the western Mediterranean. What problems would this present to Rome?

Hannibal's Route (p. 90)

Follow Hannibal's route from New Carthage back to Zama.

Over what landforms did Hannibal pass? What difficulties were presented by the journey over the Alps?

Why did Hannibal invade Italy by land?

Art and construction:

Make a chart showing changes in Roman life between c. 300 B.C. and A.D. 1. This chart might include various headings, such as "The Family," "Making a Living," "Housing," "The Land." For "The Family," the students could make one diagram of the "old Roman" family and another diagram of the changing Roman family divided into couples and their children without a *pater*. Under the heading of "Making a Living," the students could prepare illustrations that contrast a man working his own farm in "old Rome" and one working as a laborer in "changing" Rome.

Make "newsreels"—drawings of events of the Punic Wars, civil wars, etc. Put together with a narrative script.



Written assignments:

Candidates' speeches. What might a candidate promise in order to win the support of the Roman poor and unemployed? Free grain, employment, public land, free entertainment, return to the "old ways," sharing the "new wealth" would be important considerations. This would be a good chance for the students to discuss the difference between rational and emotional persuasion. The students might also write speeches appealing to earlier Romans. Law, order, duty, patriotic concern with Rome's welfare, etc., would be pertinent here.

Life in Rome. An "old Roman" *pater* looks at life in imperial Rome. What would he think of changes in work, family, style of living, clothing, luxuries, etc? The viewpoint of the *pater* might be compared to that of a newly wealthy Roman.

A Roman "Newspaper." Include political, military, social, and sports items

? Dramatization:

Roman citizens discussing the defeat of Carthage and its destruction

Campaigning for office in Rome

A day in the life of Firmus and his family

The conspiracy against Julius Caesar (requires research)

A mock trial of a conspirator against the government

Debates between “old” and “new” Romans, arguing about whether the old ways are best, what exactly are Rome’s best interests, and what exactly is the best way of life

Roman soldiers discussing whether to support Marius’ military dictatorship

Romans discussing Octavian’s victory. Students might act out different roles – city man, farmer, soldier, lawyer, craftsman, etc.

? Research and report:

Clothing worn by Roman men, women, and children; the importance of the toga

House furnishings

Definition and description of an aqueduct; location of some famous ones

How were boys and girls educated in Roman times? What did they study?

What forms of recreation did Roman boys and girls enjoy?

Describe a Roman army. What tactics were used? What weapons? Do the same for a Roman navy.

Other students may be interested in architectural subjects. They could compare the architectural styles of Greece and Rome and trace their counterparts in American buildings.

What was the Colosseum? When was it built? For what was it used? How many people could it accommodate?

Reading aloud for discussion:

Scenes from Shakespeare’s *Julius Caesar*; Plutarch’s life of Julius Caesar; Cicero’s *Offices*, Book I, Chapter XXV (on civic virtues); Virgil’s praise of Rome, about 100 lines from the end of Book VI of *The Aeneid*; passages from Livy’s *Histories*.

CHAPTER 6

The Rise of Christianity

Text pages 107-121

The ideas of the Judaic and classical worlds blended in Western culture to produce a “built-in” tension, that is, tension between the idea of a personal, intervening Deity and that of an impersonal universe of fixed laws scientifically ascertainable. Christianity was the medium through which the first major creative fusion of the Hellenic and Judaic views took place. Chapter 6 seeks to examine the backgrounds of this fusion, its initial stages, and the groundwork for the later development of the church in the Western world. Central to this theme are the life and teachings of Jesus of Nazareth and the work of his early followers, unfolded against the background of a tense and troubled period.

Text Outline

The Land of Judea and Its People
 Roman Rule in Judea
 The Life of Jesus
 The Teachings of Jesus
How the Teachings of Jesus Were Spread

CONCEPTS



Cultural differentiation and culture contact

Social harmony and disharmony



Historical imagination



Circulation or spatial interconnections: the flow or movement of things



Political obligation

OBJECTIVES

Questions to be developed°

How did Judaism and Hellenism come into conflict?

How did this conflict affect Judaism and Hellenism?

How did Christianity attempt to blend Judaism and Hellenism peacefully?

How did Hellenism and Roman rule disrupt society in Judea? How did Jews react to this?

What prompted the revolt of the Zealots and unrest in Judea?

What was the Romans' attitude toward Christianity? Toward Judaism? How did these attitudes affect Roman actions toward Jews and Christians?

How did Christianity spread through the Roman world?

How did political unity, and trade and travel routes facilitate this spread?

Why did the people of Judea resist foreign rule?

Behavioral Indications: °Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



How was political freedom connected to religious freedom for the Jews?

How did the Jews try to secure self-government from the Romans?



The nature of religion

What is Christianity and how did it begin? What is its relation to Judaism?

In what ways are Christianity and Judaism alike? In what ways are they different?

The nature of man

What do Judaism and Christianity teach about man?

What did Jesus teach about the nature of man? How did this differ from the Greco-Roman view of man?

Understanding oneself and others

What were Judaic and Hellenic ideas as to the worth of the individual? What did Jesus teach about the individual? Why was this important in the growth of Christianity?

The nature and importance of values and their relation to controlling ideas

How did the ideas and beliefs of the Jews and Romans affect their behavior toward each other?

What did Jesus teach about God?

How did the beliefs of the early Christians affect their behavior?

What did the Romans think of the actions of the Christians?

BACKGROUND INFORMATION

See pages 119–128 for *Resources*.

Religion does not happen in a vacuum; it is not something formulated by mythical figures. It is a vital cohesive force in the lives of ordinary human beings, operating against the background of all the social, political, economic, and family conditions of their times.

THE TEACHINGS OF JESUS

As Dr. William McNeill notes in *The Rise of the West*, it is remarkable that the teachings of Jesus survived his death. McNeill further remarks that one's imagination staggers when one realizes the enormous influence that Jesus and a handful of humble Galilean country folk have exercised upon subsequent human generations.

Jesus taught not as one conveying a message from God, as the Prophets had done, but as one who had a continuous fount of authority within himself. His aim was to announce and inaugurate the Kingdom of God, which the Prophets of old had declared would come. Jesus demanded a moral awakening in the hearts of the common people. He demanded no special learning, for he taught by proverbs and parables and wonderful works of mercy; but he demanded much and put a tremendous claim on all who would follow him.

The teachings of Jesus were almost wholly ethical, for their aim was to produce a new spirit and type of character—one fit for the Kingdom of God. He demanded that all men think freely and justly. He showed a great belief in the capacity of the ordinary man to think rightly if only he were sincere and openminded. He wanted men to grow from within—to discover insights for themselves from their growing experience.

Jesus did not regard the Old Testament as final, and he protested that the scribes distorted the real word of God. However, he regarded the book as something to be fulfilled—not abolished. The authority of the Old Testament was ac-

cepted by Jesus, the Apostles, and thus the Christian Church. Although all the earliest Christians were Jews, the majority of Jews did not accept Jesus as Christ, or the Christian interpretation of their Scriptures as true. Gentile churches mainly adopted Jewish Scriptures as their own and the Jewish nation as their religious origin. This resulted from the authority of St. Paul, who taught that the principles of the Old Testament were the foundations of the New. Thus, Christianity was rooted in the Hebrew religion.

THE NEW TESTAMENT

When Christianity began, it had no sacred Scriptures but those of old Israel. Jesus had written nothing, nor given the Apostles any commandment to write. His Gospel had been committed only orally to an organized group of men whom he had trained to receive this trust and whom he had promised to inspire to recall his teachings rightly and to understand their meaning. The Old Testament was used reverently as forecasting the Christ, who was Jesus. The old writings were examined, but it became apparent that they must be augmented by new writings. Christ had come; the foretold events had happened, so other writings were added to the Scriptures. As the apostolic generation grew old and began to die, it became obvious that their memories of Jesus' deeds and sayings should be written down. These writings constituted the Gospels, and they rested on the tradition of teaching and practice which the Apostles delivered to the first converts—first Jewish and then Gentile.

The useful and authoritative exposition of Christian doctrine set forth in Paul's letters and in certain other writings—especially those recording the apocalyptic visions—qualified them also to be included in what developed (by about A.D. 200) into a standard collection of Scripture known as

the New Testament. The New Testament was accepted by Christian communities as divinely inspired.

The contents of the Gospels were assumed by tradition to be the record of things said and done by the Lord. Both teachings and tradition assumed the "churches" to be one organized society, pledged to a specific doctrine set forth in the New Testament and accepted as the word of God. Such acceptance rested upon the assumption that the Apostles were authorized and trustworthy interpreters of Christ, and that their Gospel was his Gospel. By the early second century A.D., the Gospels of Matthew, Mark, Luke, and John had appeared, written in Greek.

The Hebrew books of the Bible were translated into Greek at Alexandria at different dates, beginning in the mid-third century B.C. The Greek Old Testament, called the *Septuagint*, was translated into Latin by St. Jerome. The Latin Bible was called the *Vulgate*.

JEWISH ATTITUDES TOWARD ROMANS

Judea was a Roman province. Herod was appointed by the Roman government to be "king of the Jews." He was a pagan who put up shrines to his master, Augustus, who was worshipped as a god throughout the empire. Herod rebuilt cities and the Temple in Jerusalem, and he respected the religion of the Jews. (Jesus was born just before Herod's death—probably 4 to 6 B.C.) A network of hardsurfaced roads covered the land. The Romans kept strict control of affairs in Palestine, and Roman culture came with Roman legions and officials.

The Jews hated Rome. The legions had crushed revolts in Palestine mercilessly. At about the time of the birth of Jesus, some Jews tore down the Roman golden eagle, which stood at the gates of the Temple in Jerusalem. They were arrested and condemned to be burned alive. An angry mob stoned the Roman soldiers and riots broke out. To suppress the riots

and prevent their recurrence, the Roman general Varus crucified 2,000 Jewish patriots. Their bodies were left hanging on crosses for days along the road from Jerusalem to Galilee. It is not inconceivable that Jesus may have seen such sights when he was a boy.

A GROUNDWORK FOR CHRISTIANITY

Since before the time of the Maccabees (second century B.C.), the Jews expected a Messiah who would bring God's kingdom to earth, and they debated about what he would be like. Some expected a national king who would liberate them and restore the kingdom of David. Some expected a supernatural being for whom the skies would open, a being who would descend on wings of fire. The difficulty of life in Palestine, which came under Roman rule in 63 B.C., created conditions that fed the desire for release from oppression. Thus the people were prepared to accept a Messiah.

Another idea current among the Hebrews—especially because of the Pharisees—became part of Christianity. This was the belief that the righteous might look forward either to personal immortality or to bodily resurrection on the Day of the Lord.

The Jews of the diaspora (or dispersion), although living far from the Temple at Jerusalem, kept the custom of weekly meetings for public reading of the Scriptures. They met in synagogues which provided the cells from which the Christian churches were to grow.

PAUL OF TARSUS

One of the most important figures in the history of early Christianity was Paul of Tarsus. One can scarcely imagine the story of Christianity's amazing growth and spread without him. Paul, born Saul in the Hellenistic city of Tarsus, was not a simple Galilean like Peter or Andrew, but was from the urban areas of the great world. Tarsus, he says, was "no mean city." From

a fierce persecutor of Christians, Paul became the indefatigable preacher of the Risen Christ.

Unlike other early Christians, who felt Jesus' message should be given only to Jews, Paul preached to the Gentiles. He traveled over the eastern Mediterranean and eventually to Rome itself. Although he went as a prisoner, who because of his Roman citizenship had been carried to Rome to lay an appeal before Nero, Paul welcomed the opportunity to preach to the Christian community at Rome. His epistles—to the Romans, the Corinthians, the Thessalonians, etc.—are among the earliest and most comprehensive expositions of Christian doctrine.

ROMAN ATTITUDES TOWARD JUDAISM AND CHRISTIANITY

However strong their mistrust of Jewish political activity, the Romans had developed a workable if somewhat uneasy tolerance of Judaism. With Jews scattered throughout the Roman world, the Romans of necessity had to find a means of coping with Judaism. Rome's means of "coping" consisted largely of dismissing Judaism as a philosophy that could not be taken seriously by any educated, right-thinking Roman.

The Romans, with their strictly practical approach to life, saw Judaism as superstition of the grossest sort. Romans were quite comfortable with worship of their own gods as a matter of social and political expediency rather than as a matter of emotional conviction. Faced with the intense fervor of Judaism and its adamant insistence on the all-encompassing existence of a personal God, the Romans preferred to tolerate the "barbaric superstition" of the Jews rather than argue the point.

Why, then, one wonders, did the Romans take such a vastly different attitude toward Christianity, once it had become apparent that the infant religion was not simply one more Jewish sect? The reasons are manifold; let us examine a few of them.

Religion in Rome was an extension of the state; that is, respect for the gods of Rome was respect for the Roman state itself. This attitude was no doubt a carry-over from the early days in which family worship was one more expression of the unity of family. Honor to the Roman gods was far more a demonstration of patriotism and loyalty than of emotional commitment to "ideals" represented by the various gods.

By a special arrangement, Jews were allowed to worship their own God so long as they petitioned Him for the health of the state and the emperor.

The Christians, on the other hand, were not content to worship the "invisible, imaginary" God of the Jews. They worshipped a carpenter who had actually lived, breathed, and been punished by Roman authorities. From the Roman point of view, only one man had the right to be worshipped—the emperor. Deifying a mere subject was treason. Moreover, worship directed toward a man (other than the emperor) who had actually lived was, to the Romans, a monstrous blasphemy, a religious perversion that was downright dangerous.

Rome, furthermore, was not troubled by the possible rapid expansion of Judaism as it was with the expansion of Christianity. Christianity was energetic in seeking converts and grew rapidly in numbers. This alone would have alarmed Romans, for it meant that large numbers of people withdrew their allegiance from the gods of Rome and transferred it to a "foreign God."

A final point must be made concerning the "secret meetings" of the Christians. Jewish worship was open to inspection by any Roman who really wished to examine it. That which is done in the open rarely inspires the same kind of fear as that which is done in secret. Christian refusal to allow any but Christians to be present during the holiest part of their ceremony (i.e., the Consecration) did far more than merely defy Roman law. It gave rise to rumors about the horrible rituals being performed in secret—cannibalism, child murder, or-

giastic rites, and witchcraft. The circulation of such rumors provoked local persecutions, murder of Christians, and destruction of Christian meeting places.

So strong was Roman suspicion of Christianity that few respectable Romans would even speak in favor of tolerating it, let alone admit to being Christians. This stigma lasted in many areas well into the days of Constantine.

PERSECUTIONS AND POPULAR ATTITUDES

It is often assumed that the persecution of early Christians was constant and widespread, part of Rome's official policy toward the new religion. With few exceptions (Nero and Decius being the most striking ones), persecution was sporadic, local, and spontaneous. Local officials sometimes took action designed to appease the local citizenry, such as arresting Christians, confiscating their property, and so on. But these were local actions, not part of official imperial policy, and varied from mild harassment to wholesale murder.

The surviving correspondence between Pliny and the Emperor Trajan, for instance, reminds us that merely being called a Christian was not officially considered automatic grounds for punishment.

Not all Christians had the courage to face prison and death for their beliefs, but some sought martyrdom overzealously. Occasionally an overzealous soul would deliberately provoke an incident in order to gain martyrdom, probably without realizing that in so doing he was automatically putting the rest of the Christian community in danger. In a number of surviving fragments, the faithful are urged to accept martyrdom if it becomes necessary, but not to

seek it out. As the Christian community matured, there were fewer such incidents.

FACTIONALISM IN THE EARLY CHURCH

In a world that depended so heavily on word-of-mouth and secondhand information, it is not surprising that in various regions vastly different interpretations of Christianity emerged. The earliest division was a basic one—must Christians follow all the regulations of Judaism or not? The question of circumcision alone was of major importance.

Later the early Christian Fathers found themselves forced to attack or refute a number of divergent beliefs. Gnosticism and Marcionism were particularly troublesome doctrines. Both “isms” denied that the obviously imperfect world had been created by God. It was, rather, the work of a Demiurge, or fallen spirit. God was transcendent, beyond description or personification, knowable only through revelation and mystical union. Even after the close of the second century, these two “isms” were a source of concern to the young church.

It was not until 325 that the first great ecumenical gathering of the church was held at Nicaea to settle some very basic questions of belief. Until that time, individual thinkers and writers had formulated Christian theology. Many were less concerned with systems of theology than with the ordinary living of a Christian life. With Justin Martyr (c. 100–c. 165) began the serious task of philosophical speculation, the work of the Apologists who sought to systematize their beliefs and explain and justify them to the world of Hellenistic philosophy.

SUGGESTIONS FOR TEACHING

Bear in mind that the emphasis here is on Christianity as a cultural medium, a controlling idea, not as strictly a religion. It should be stressed that an understanding of Christianity's role in Western culture and world history is somewhat different from an understanding of what Christianity means to the individual Christian.

Christianity changed the social, political, and aesthetic attitudes of Western man. Whatever a Westerner's religious convictions, he lives with a value system synthesized by Christianity. To separate the religious and moral message of Christianity from the world in which it developed is to miss a profound example of how a simple idea may actually have an enormous impact on the world.

INTRODUCTORY INQUIRY ACTIVITY

? The purpose of this activity is to show the students how Christianity has been a dynamic force in the formation of a value system in the Western world.

Ask the students to list in a notebook some of the basic values they hold. Tell the students that as they go through the chapter they are to list some of the values that Christianity teaches. At the end of the chapter ask them to compare the two lists. They should be able to see that many of the values are the same. Point out to the students that whatever religious group they may belong to, their values have been greatly influenced by Christian values.

NOTES ON QUESTIONS

Page 107: ► A *controlling idea* is one that controls, directs, or determines one's behavior and actions. The students should be familiar with the following controlling ideas: Sumerian polytheism, Confucianism, Buddhism, Hinduism, Greek naturalism, and Judaism.

Page 108: ● In *Four World Views*, the students studied the Judaic view of the world. As recorded in the Old Testament, the Jews had sometimes turned away from their monotheistic beliefs to embrace other, "foreign" religious ways. The misfortunes that historically beset Jews were interpreted by the Prophets as God's punishment for forsaking the traditions of the patriarchs. Jews regarded Hellenism as one more "foreign way" that would tempt them away from God's laws.

? ● In a different sense, the Greeks also considered themselves to be a "chosen people." They saw themselves as superior to all other men, more rational and civilized, free men of refinement and intellect, not because of God's choice but because of the culture and way of life they had developed. Most people do feel a sense of superiority and naturally consider their way of life to be better than any other. Many Americans consider themselves "special" possessors of the "best" way of life in the world.

Page 110: ● Both Judaism and Hellenism considered the individual to be valuable and important. The two views differed sharply, however, as to the reasons for man's importance and in what was the best life for man. To the Greeks, man's role as a citizen was of prime importance. To the Jews, man's value and dignity were established because God had created him; they believed that man could find the best life by fulfilling God's revealed laws. Greek thought concerned itself greatly with scientific examination of the universe without reference to God or the gods. To the Jews, the world was God's work, a crea-

tion over which He gave man dominion. Faith was of utmost importance to the Jews. It implied a trust in God's justice and goodness while reason played a less important role, helping man to understand God's will and workings. Reason was of prime importance to the Greeks, being the tool used by intelligent men for examining, living in, and ordering the world. To the Hellenized world, man was the measure of things; to the Jews, God was.

- The Mosaic injunction against the making of "graven images" and the specific prohibition forbidding idolatry caused the Jews to be insulted by Roman images of men and animals. The Jews were also insulted by the number of Roman gods because they were zealously monotheistic.

Page 112: ► Point out to the pupils that Jesus was reared and did most of his preaching in Galilee. It was when he went to Jerusalem, in Judea, that he was crucified.

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- Roman policies may have been harsh enough to discourage many people from taking part in a rebellion, but they did not prevent underlying causes of discontent. To the Romans, "peace" meant "the absence of open war." To the Jews "peace" meant contentment with government, which Roman rule did not provide. The Roman view of peace did not take into account underlying discontent and restlessness that could easily explode into open revolt.

Page 115: ● Both Jesus and Socrates were teachers. Both were men of charity and integrity who chose death rather than betray their principles. Both Jesus and Socrates brought a new message which many people of their respective times were unwilling to accept. In the case of both of their lives, angry mobs demanded their deaths.

?

They differed in many basic ways, however. Socrates believed that reason was of prime importance, while Jesus taught the value of faith. For Socrates, a Greek, man was the measure of all things while for Jesus, a Jew, God was.

Page 117: ● Doubtless, many of Jesus' listeners wanted more direct solutions to the problems of living under Roman rule, such as rebellion against the Roman yoke. But many, suffering greatly under Roman taxes and laws, living in danger from robbers, brigands, and soldiers, were highly receptive to a teaching of personal redemption and love.

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- Many of Jesus' precepts were similar to those of Buddha; for example, both urged men to be charitable, humble, and to place little faith in "things of this world." Jesus, however, urged men to follow this path through the everyday course of life, while Buddha taught that men should abandon ordinary life in search of the reality beyond the world's illusion. Jesus' teachings implied a personal relationship between God and man, while Buddha did not define God and denied that a personal relationship was possible with reality which was impersonal by nature. Confucius, who was concerned with practical relationships between men, taught that perfection was achieved through proper behavior. On the other hand, Jesus stressed man's imperfection and taught that man should strive for perfection through his relationship with God. Confucius' concern was with the world as it is; Jesus' concern was the world that is to come.



- The poor found Christian teachings more attractive than did the rich. Jesus urged the rich to sell all they had and give it to the poor. He taught that wealth did not make one man better than another. The wealthy enjoyed the comfort of the here and now while the poor saw the kingdom-to-come as the means of escaping the misery of poverty. The Roman soldiers regarded the early Christians as fools. To love your enemy, turn the other cheek, and work for peace was contrary to what a professional soldier saw as his job. From the Roman soldier's point of view, Christianity would put him out of a job.

Page 119: ● The *Pax Romana* helped the ideas of Christianity spread and take root in the Mediterranean world, unhampered by wartime disruption of travel routes. Men were free to travel throughout the empire.

- Wherever they went in the Mediterranean area, travelers found men who spoke either Latin or Greek. Therefore the ideas of Christianity could be easily communicated and discussed.
- The main centers of Christianity were within the Roman Empire. Some of the main centers were Rome, Carthage, Syracuse, Byzantium, Ephesus, Tarsus, Antioch, Sidon, Tyre, Samaria, Jerusalem, Alexandria.



- Romans had similar problems in understanding both Jews and Christians. Christianity and Judaism were monotheistic and incomprehensible to polytheistic Romans. Furthermore a Roman's first allegiance was to the state, while both Jews and Christians gave their first allegiance to God. The Judeo-Christian world view was completely different from the Greco-Roman.
- To Romans, the emperor was the symbol of Rome itself. To honor the emperor was to honor Rome; to refuse him honor was disloyalty. When Christians refused to honor the emperor, maintaining their first allegiance was to God alone, they were suspected of disloyalty. Their persistence in meeting secretly for worship, despite the Roman law forbidding secret meetings, lent further credence to the suspicion of disloyalty.

Page 121: ● Roman emperors had long distrusted secret meetings because they had often resulted in political upheavals. The emperors themselves had often used the tools of secret orders against their enemies. Secret meetings are permitted in democracies, but even democracies are suspicious of secret societies. In fact, in a true democracy, disagreement and nonconformity should not need the protection of secrecy.



- Persecutions may have prevented some people from becoming Christians because of fear and may have forced some believers to give up their convictions. However, persecutions often help to strengthen the cause of those being persecuted. When people die for their beliefs, it fosters a spirit of unity against a common danger.

- ★ Rome was half burned by fire in 64 A.D. The emperor Nero accused the Christians of starting the fire and swayed public opinion against them. The persecution began, and many Christians were tortured and killed.



★ Christian ideas differed from Hebrew ideas in that the Christians believed that Jesus Christ was God; the Jews did not believe in his divinity. The Jews believed that they were the chosen people of God; the Christians believed that Christ's message was to all the people throughout the world. The Greeks believed that the gods made the world but that it functioned according to physical laws. The Jews believed that God intervened in the working of the world to reward good people and punish bad people. The Greeks believed that man should use his reason to find out how to live. The Jews believed that man should live by following commandments revealed by God.

Christianity took many ideas from Judaism, including the idea of God as the creator and ruler of the universe, whose laws men should obey. It also took the idea that God values good behavior more than offerings or ceremonies. Christianity took from the Greeks the idea that the world is governed by physical laws that man can discover by using his reason. Greek notions of freedom, justice, and natural moral laws also influenced Christianity. Platonism and Stoicism played a part in formulating Christian doctrines.

The Greek who admired Socrates might find much to admire in Jesus, his integrity, honesty, principles. A Roman who believed in law and justice for all men might like the Christian ideal of justice and the equality of all men.

ACTIVITIES

Map exercises:

Palestine at the Time of Jesus (p. 112)

On a wall map of the Mediterranean world, locate the area shown on this map.

At what end of the Mediterranean is Palestine located?

In what direction from Rome is Palestine?

How far from Rome is Palestine?

Locate the Roman province of Judea.

Who governed this province for Rome?

Who ruled over Samaria for Rome?

In what direction does the Jordan River flow? (Check land elevations on a wall map.)

Locate the cities where Jesus was born, where he lived most of his life, and where he died.

What type of climate does Palestine have?

Spread of Christianity, End of Second Century (p. 120)

Locate the land where Christianity began.

Trace its spread from there to Spain.

Locate and name some cities in the western and eastern Mediterranean that became Christian centers.

Prepare a chart comparing the outlook of the Greeks and of the Jews. Have categories such as “Man’s Duty,” “The Good Life,” etc.

Prepare a chart showing ideas held in common by Jews and Christians. These might include the idea of one God, the universality of God’s law, the equality of men, the Ten Commandments, etc.

Dramatize a discussion between several Jews who have just heard Jesus speak. Include a wealthy merchant, a Zealot, a fisherman, a Hellenized city man, a scholar, and a farmer. Using several spokesmen in each category would enable more students to participate.

Dramatize a discussion among the same people following the crucifixion. How might they differ in their ideas now? For example, the Zealot would now deny that Jesus is the Messiah, the Hellenized Jew would be afraid because of his suspected treason, etc.



Prepare an outline of the life of Christ as reported in the Gospels. Slower students might draw pictures, or working with a group, make a mural with appropriate captions. They should then take turns telling the class about what they have recorded. More able students should be able to write major and minor topics, in outline fashion, and deliver oral reports to the class.

Either extemporaneously or using a written script, have the students pretend they are appearing before a Roman magistrate on charges of (1) being a Christian enemy of the state or (2) attending secret meetings. What arguments would they use to defend their viewpoint as Christians? Alternatively, the students could “plead the case” as a Roman preparing an accusation for the same charges. How would a Roman weigh the evidence?

Take time in class to read some of the Biblical passages suggested below.

Events in the life of Jesus

Annunciation – Matthew 1: 18-25; Luke 1: 26-38

Nativity – Luke 2: 1-20

Visit to the Temple – Luke 2: 41-50

Baptism – Matthew 3: 13-17; Mark 1: 9-11; Luke 3: 21-22

Temptation in the Wilderness – Matthew 4: 1-11; Mark 1: 12-13; Luke 4: 1-13

Transfiguration – Matthew 17: 1-8; Mark 9: 2-8; Luke 9: 28-36

Entry into Jerusalem – Matthew 21: 1-11; Mark 11: 1-11; Luke 19: 28-38; John 12: 12-16

Clearing the Temple – Matthew 21: 12-17; Mark 11: 15-17; Luke 19: 45-46; John 2: 14-16

Last Supper – Matthew 26: 20-35; Mark 14: 12-31; Luke 22: 7-39; John 13

Arrest – Matthew 26: 47-56; Mark 14: 43-52; Luke 22: 47-54; John 18: 2-12

Crucifixion – Matthew 27: 32-56; Mark 15: 21-41; Luke 23: 26-46; John 19: 17-37

Taken to Pilate and Condemned—Matthew 27: 1-26; Mark 15: 1-15; Luke 22: 66; 23: 25; John 18: 28; 19: 4-16

Resurrection—Matthew 28: 1-10; Mark 16: 1-14; Luke 24: 1-12, 36-43; John 20: 1-29

Ascension—Luke 24: 50-53

Parables

The Debtor—Matthew 18: 23-35

The Good Samaritan—Luke 10: 29-37

The Good Shepherd—John 10: 7-18

The Lost Sheep—Matthew 18: 12-14; Luke 15: 3-7

The Mustard Seed—Matthew 13: 31-32; Mark 4: 30-32; Luke 13: 18-19

The Pearl of Great Price—Matthew 13: 45-46

The Prodigal Son—Luke 15: 11-32

The Sower—Matthew 13: 3-23; Mark 4: 3-20; Luke 8: 5-15

The Talents—Matthew 25: 14-30

The Ten Virgins—Matthew 25: 1-13

The Vineyard—Matthew 20: 1-16

The Wedding Feast—Matthew 22: 2-14; Luke 14: 16-24

Important Passages

Almsgiving—Matthew 6: 1-4

Beatitudes—Matthew 5: 1-12; Luke 6: 20-23

Charity—Matthew 25: 35-40

Faith—Matthew 21: 18-22

Forgiveness—Matthew 18: 21-22; Luke 17: 3-4

Fulfilling the Law—Matthew 5: 17-19

Golden Rule—Matthew 7: 12; Luke 6: 31

Greatest Commandment—Matthew 22: 34-40; Mark 12: 28-31; Luke 10: 25-28

Hypocrisy—Matthew 6: 5-6; 15: 7-9

Judging—Matthew 7: 1-5; Mark 4: 24; Luke 6: 37-42

Lord's Prayer—Matthew 6: 9-13; Luke 11: 2-4

Loving Enemies—Matthew 5: 44; Luke 6: 27-35

Mercy—Luke 6: 36-38

New Standard—Matthew 5: 20-48

Prayer—Matthew 7: 7-11; Luke 11: 9-13

Service—Matthew 20: 24-28; 23: 11-12; Mark 10: 41-45; Luke 22: 25-27

Tribute to Caesar—Matthew 22: 15-22; Mark 12: 13-17; Luke 20: 20-26

Paul's teachings: on the Christian's relation to Roman government—Romans 13: 1-10; on Greek ideas and Christianity—Acts 17: 16-32; on missionary work—Corinthians I, 9: 13-23; on Christian love—Corinthians I, 13: 1-13

? Research and report:

Roman and Christian basilicas

Emperor-worship in Rome

Personalities such as Flavius Josephus, Herod the Great, Herod Antipas, Seneca, Nero

Christian symbols

Early churches

The catacombs

The Holy Land today (report and map project)

The journeys of Paul (report and map project)

Events in the life of Christ

Early Christian martyrs

CHAPTER 7

Christianity Comes to Rome

Text pages 123-141

The *Pax Romana*, one of the greatest achievements of the Roman idea of law, order, and unity, provided nearly two centuries of unbroken peace within the borders of an enormous empire. Within this united empire, Christianity had time to grow and spread, as did several other schools of thought. But even during the Roman Peace, the seeds of Rome's destruction were taking root. The old balance of government had been destroyed, absolute rule having replaced the complex balanced government of the republic. On the empire's borders, barbarians pressed in on a weakened Roman army. Despite Diocletian's attempts to reform and restabilize the empire, the Western Roman Empire began a gradual decline from which it never fully recovered. The reign of Constantine saw the ascendancy of the Eastern Empire, which flourished for centuries afterward, while Christianity, which grew and expanded into the present day, was legalized.

Text Outline

Rome Under the Bad Emperors
 The Roman Stoics and Nature's Laws
 Some Thoughts from the Meditations of Marcus Aurelius
 The Roman Empire Is Divided
 Constantine and Christianity
 The Byzantine Empire Flourishes in the East
 The Western Empire Declines

CONCEPTS

OBJECTIVES

Questions to be developed*



Civilization: its nature, rise and fall

When did the decline of the Western Roman Empire begin? What factors contributed to this decline?

What happened to Roman culture as the empire declined?



Economic growth, the rise or stagnation of productivity in society

What economic conditions and factors contributed to the decline of the Roman Empire?

How did the decline of political power and unity affect economic life in the empire?

Government and the economy

How did weakness in government affect the economy of the Roman Empire?

What reforms did the government make to bolster the economy? How did these reforms affect the economy? How did the economy affect the government?

The relationship of population and rate of population growth to economic growth and standards of living

How did decreasing population affect the economy of the Roman Empire? How did weakness in the empire further decrease population and standards of living?



Constitutionalism versus arbitrariness

How did one-man rule weaken the empire?

How did absolute rulers abuse the power of government?

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



Types of government

Why could the Roman people not check the abuses of absolute rulers?

How did Diocletian attempt to check the bad tendencies of government?

What reforms did Diocletian make in administration and administrative organization? How did these reforms affect the Roman Empire?

What changes in administration did Constantine institute? How did these changes affect the empire and later Western history?



Norms and relativity, ethical philosophy and religious ethics

Why was Stoicism an important ethical philosophy in the later empire? What did it teach about nature, ethics, and morals? How was it similar to the ethical teachings of Christianity, and how was it different?

The nature of religion; the nature and importance of values and their relation to controlling ideas

What impact did Christianity have on the later Roman Empire and later Western history?

What other religious beliefs were popular in the declining empire? What effects did they have on Roman life and thought?

How did Christianity become the dominant religion of the West?

BACKGROUND INFORMATION

See pages 119-128 for *Resources*.

CHRISTIANITY AND THE MYSTERY RELIGIONS

Christianity made its way in a pagan world already full of many religions and cults. There was a need, even among the upper

classes, for a more personal and emotionally vibrant faith. People wanted someone close, some hope for immortality with assurance of forgiveness, some escape, too, from the woes of life. The Roman poor especially longed for some belief that

would give purpose to their dreary, anonymous lives.

Mystery religions were usually of Oriental origin and claimed to secure for their initiates the favor of a particular deity to ensure their well-being, especially after death. Mystery religions were so called because their rites were kept secret, known only to certain ranks of initiates. Often, these rites ran the gamut from the half-sinister and half-thrilling, through the stimulation of emotions and passions by ecstatic frenzy, to the frankly sensual and orgiastic. However, those who belonged to the various cults were satisfied both by the emotional fervor and the sense of brotherhood attained.

Christianity made its earliest and greatest conquests in the urban centers where the poor and humble were clustered. These people needed a religion that could comfort them in times of personal distress and help them to hope for better times to come—if not in this life, then in the next. Christianity's additional attraction lay in the fact that it could not only offer a promise of future good (afterlife or the kingdom-to-come), but could give meaning to the here-and-now world in which the devotee had to live. For the educated devotee, who was more interested in the esoteric meaning of the cults than the elaborate rituals as such, Christianity also had much to offer. The triumph of good over evil, the setting aside of death for eternal life was dramatically present in the life of Jesus, and Christianity also had a rational, explicit theology that dealt with these abstractions in concrete terms. The idea of brotherhood and mutual help, a strong current in early Christianity, also attracted members of mystery religions to the new creed.

STOICISM

It has elsewhere been noted that religion in the Roman world was rarely more than a formal and patriotic duty. Yet few men can live without the solace of a creed that has

an immediate and intensely personal relevance to their lives. The average Roman found it possible to fill this need by turning either to primitive animism and superstition or by following one of the mystery religions. But what of the man of a philosophical turn of mind who was unsatisfied by the rationale of both? In Rome proper and throughout the empire, such men turned to one of the more formal systems.

Among educated Romans, no system of philosophy found a more extensive following than the school of Stoicism. Founded in the third century B.C. by Zeno in Athens, Stoicism was formulated in the best tradition of Greek rationalism. Its name derived from the *Stoa*, or colonnade, where Zeno habitually discoursed. His students Cleanthes and Chrysippus further refined and defined his system, so that by the time it reached Rome, it was a well-defined creed with a number of prominent exponents.

The basic approach of Stoicism is monistic: that is, it holds that there is but one principle of existence which is irreducible and indivisible. The principle could be variously known as Law, Reason, Soul, God—or more frequently, Mind. What the Romans found most interesting in Stoicism was, however, its approach to ethics. The Roman admiration for duty, justice, and discipline found a perfect counterpart in Stoic teaching. All things were manifestations of the one Law or Principle: hence all creatures must inevitably live according to the Law. The Stoic ideal was the man who could accept without resentment all the natural and inevitable workings of the Principle—whether it was ill health, loss of fortune, the death of a loved one, or seeming injustice.

One of the most important ideas in Stoicism related to the notion of duty. Duty to the Principle, or God, was the highest good. But more than that, it was directly related to everyday life. Since all men were manifestations of the one Mind, all were alike divine. All were, in fact, brothers. The Stoic's goal, then, was to perform his

duty to his fellow man as perfectly as he performed his duty to the Universe. Thus, a mere slave was as worthy of respect and kindness as a wealthy patrician; all men must be treated with the same justice.

STOICISM AND CHRISTIANITY

Most Roman Stoics first viewed Christianity with something akin to mistrust. Its emotional qualities no doubt resembled too closely the emotional fervor found in the mystery cults, which Stoics considered more suited for ignorant folk than learned ones. To the proper Stoic, emotional excess in any form was to be avoided at all costs. Nevertheless, Christianity accepted many philosophical ideas of Stoicism. St. Paul seems to have been acquainted with Stoic ideas; see, for example, Romans: 2: 14—a striking tribute to the idea of natural law; see also Acts: 17: 18.

Stoicism helped provide Christianity, especially Christian theology, with vital tools of survival. Stoicism put great stress on education—particularly on mastery of argumentation, logic, and rhetoric. Stoics who converted to the new religion brought with them these formidable tools.

One other contribution to early Christianity should be mentioned: asceticism. A certain amount of asceticism was found in the tradition of Judaism; however, its influence was confined to a very small percentage of early Christians. Stoicism, on the other hand, brought an approach to life that genuinely urged all men to detach themselves from the pleasures of the world. The asceticism of Stoicism was not necessarily mystical (as was mostly true in the case of Jewish asceticism). It was an asceticism that could be practiced even in the midst of daily life. The words “ascetic,” “anchorite,” and “monastery” were part of the Stoic vocabulary.

DIOCLETIAN AND HIS REFORMS

Diocletian, who became emperor in A.D. 284, had no trace of wealth or patrician

standing in his background. He was not even a native of Italy. Diocletian was born in A.D. 245 near Salona, in Dalmatia. He rose through military rather than political activity. He was acclaimed emperor by the troops at Chalcedon in September 284.

He instituted governmental changes gradually, in response to conditions within the empire. When the frontier on the Rhine was seriously threatened in 286, Diocletian appointed Maximianus as Augustus, in order to have someone who could capably handle the situation. Seven years later, in response to serious disturbances in the provinces and along the borders, he appointed two Caesars to assist him and Maximianus.

Most of Diocletian's measures seem to have been aimed at stabilizing an empire that was crumbling internally. It was for this reason that Diocletian was such a ruthless and implacable foe of Christianity. To Diocletian, the threat that Christianity posed to the traditional Roman state-religion and the old values was one more “sign of decadence.” His means of discouraging people from turning to this new “foreign” religion was ruthless persecution. Christians were “enemies of the state” as far as Diocletian was concerned.

The Edict of Diocletian (A.D. 301) was perhaps the most important measure taken during his reign. This edict was aimed at stabilizing the Roman economy and was to some extent an emergency measure for coping with severe food shortages and crop failures. In the long run, however, the edict had a disastrous effect on the empire. Its price fixing discouraged investment or speculation in trade and actually ruined many merchants. Wage fixing later became job fixing, which froze many provincials in their occupations and laid the groundwork for the later feudal system with its hereditary trades and lack of mobility. It also discouraged innovation and new trade ventures. Diocletian abdicated in May 305, and retired to a private residence near Salona. He died peacefully some eight years later.

CONSTANTINE THE GREAT

Constantine became emperor in A.D. 306, and soon embarked on a struggle with several others who were claiming the title of Augustus. It was just prior to his decisive victory over his chief opponent, Maxentius, that he had the historic vision of the cross that pretold his triumph. This vision is often considered a turning point in the history of Christianity in the Roman Empire.

In 313, Constantine issued the Edict of Milan. Although the edict granted toleration to all religions practiced within the empire, it seems to have been inspired by a desire to legalize Christianity by recognizing it as worthy of special mention. The legalization of Christianity, along with Constantine's open admiration for the new religion, was a major gain for the young church. Constantine was not, at that time, a Christian himself; he was not baptized until shortly before his death.

Constantine's policies in general were conservative. It was Constantine who carried Diocletian's policies of price and wage fixing to their logical conclusion—a system of hereditary corporations or professions, fixing men in the same occupations at the same wages from generation to generation. This fixing of jobs, prices, and wages, plus the control of trade exercised by Constantine, caused economic stagnation.

These controls failed to discourage activity in only one area. The area was, of course, the church—the one institution in which, for centuries following, able and ambitious young men could obtain an education and a prominent place in life without hereditary qualifications. For this reason, the church attracted the most energetic, capable, and ambitious men. Had not the church been strengthened and recognized within the empire, it could not have taken over the functions abandoned by the government in the West, continuing as a source of order, learning, and stability.

When Constantine died in 337, the empire was divided once and for all. For all practical purposes, it continued as two distinct empires, the Eastern stable and vigorous, the Western declining. His sons battled for supremacy, killing off each other as brutally as any pagan before them, but Christianity flourished, unchecked by the political disruptions.

DECAY OF THE ROMAN EMPIRE IN THE WEST

From the third century A.D. on, with brief periods of recovery under able rulers, the Roman Empire in the West gradually decayed. There was a great decline of population. War, famine, and pestilence took many lives.

A kind of vicious circle was set up in the disintegration of the cities of the western part of the empire. Many factors conspired to produce economic depressions, which reduced the flow of money, and cut back commerce and public and private building projects. The urban centers were the focal point of government and civilized social life. When they deteriorated, the barbarian inroads on the empire at many points around its fringes proved disastrous.

By A.D. 378, the Romans and the Goths had come into open conflict; the Roman army was defeated, and Emperor Valens was killed. Eventually (A.D. 410), Rome itself was pillaged by the Goths under Alaric. St. Jerome, hearing the news in Bethlehem, wrote, "The City which had taken all the world was itself taken. . . . The Roman world is falling." In A.D. 476, Odoacer, the German commander of the Roman army, set aside the young emperor, Romulus Augustulus, and ruled in the name of the emperor in the East. Never again was there an emperor in Rome, and the city that had "got the start of the whole world" sank back into its marshes.

SUGGESTIONS FOR TEACHING

Stress the impact that Christianity had on the Roman Empire and later Western history. Perhaps a good point upon which to focus attention is the question: How did Christianity become the dominant religion in the West? In considering how to answer this question, a number of factors should be emphasized:

1. The conditions in the Roman Empire that made Christianity attractive.
2. The fusion of Christian and Stoic philosophical ideas.
3. Constantine's changes in the administration of the empire and their effects on the empire, the spread of Christianity, and later Western history.
4. The church's role in carrying on Roman civilization and becoming the source of order and peace in Western Europe.

INTRODUCTORY INQUIRY ACTIVITY

? Before presenting the introductory inquiry activity, ask the students to look at the picture on page 122 of the text. Tell them this is the Castel Sant' Angelo in Rome. It was built by the emperor Hadrian as a tomb for Roman emperors. Today it is part of the Vatican.

Ask the students to tell what they know about Christianity. Help them to formulate their ideas by asking them to consider the following questions: What does Christianity teach about man's duty, life and death, good and evil? What does Christianity offer to its believers?

Let the students think about the kinds of conditions in the Roman Empire that would cause people to turn to Christianity.

Ask the students to hypothesize: To whom Christianity might most appeal? As they read the chapter, have them check their hypotheses with the facts they learn.

NOTES ON QUESTIONS

Page 124: ● The empire would suffer much more under a bad emperor than the republic would under a bad consul. Since there were always two consuls, one could veto the acts of the other. A consul could do only a limited amount of damage (or good) during his one year term. An emperor, on the other hand, could be removed only by overthrow or death. A more significant difference is that a consul's powers were limited, for he shared the powers of government with the Senate and tribunes. An emperor's power had no such limits.

? ● Unity is often a matter of people's mental and emotional allegiance to a government, a ruler, or an idea. A bad emperor could not inspire this kind of allegiance in his subjects, while a good emperor could. The administrative policies and programs of a good emperor would do much to foster conditions that encourage unity, while a bad emperor's administration might include unfair laws and corrupt administration which would work against unity.

? ● Art, philosophy, and education usually flourish during stable and prosperous times, such as those under a good emperor. People need leisure time and some affluence to enjoy art and philosophy, and the reigns of bad emperors were scarcely prosperous or stable.

Page 128: ● Loyalty and patriotism are not synonymous with obedience. Most Romans obeyed inept rulers because they had no choice, but few felt any degree of personal loyalty or patriotic pride.

● Military dictators stayed in their positions by controlling all power in the empire, hence they would not want to give power to anyone else. In order to keep power, the dictator had to keep all of the jobs of government himself.

● The unsettled conditions in the empire led many people to embrace Christianity, which offered consolation for the problems of living in uncertain, unpeaceful times. Christian doctrine also appealed to those who craved certainty in their insecure world.

Page 131: ● Since conditions in the lives of the wealthy and educated were at least tolerable, they had less need of a comforting creed than the poor. Stoicism did, however, offer Romans a personal creed which gave direction to their lives. On the other hand, Christianity with its promise of a world-to-come had much greater appeal to the poor.

Page 132: ● Both Christians and Stoics agreed on the basic equality of all men, that is not equality in a material sense, but in the eyes of “universal law.” Universal law to Christians, meant God’s law; to Stoics, universal law was God, Nature, or Mind.

● Both Christians and Stoics placed a high value on doing one’s duty. To the Stoic, duty was dictated by the existing circumstances of one’s life. To the Christians, man’s primary duty was always the same—one’s duty to God. The individual Stoic decided what his duty was; for Christians, this was done by the church.

● Stoics served the state not as a good in itself, but rather because it was part of the circumstance in which they found themselves. For the Christian, where the state represented ideas that were at odds with God’s law, serving the state became immoral, since it required breaking God’s laws.

● In many ways, early Christianity agreed with Stoic ideas of right and wrong. To the Stoic, man could identify good and evil by using his reason. Hence reasonable men everywhere could recognize natural law. This essentially Stoic idea can be seen in St. Paul’s Epistle to the Romans 2:14. Early Christianity accepted many of the philosophical ideas of Stoicism; however, Christian ideas of sin, revelation, and redemption were alien to Stoicism.

● The Stoics’ penchant for duty to the state is reminiscent of the Confucian concept of duty, or right relations. Stoicism’s ascetic approach to life that urged all men to detach themselves from the pleasures of the world is similar to the Buddhist idea of detachment.

● The old gods of Rome were domestic, agricultural deities, hence, the old gods of Rome seemed remote to Romans whose land and family unity had disintegrated. Many Romans looked for a deity who offered hope of immortality and escape from the woes of life. The Roman poor especially longed for some be-

lief that would give meaning to their dreary lives. Stoicism offered some solace, but it required great self-discipline and self-control that many people were unwilling to exercise. Christianity offered comforts that Stoic philosophy did not, especially salvation and eternal life.

Page 133: ● Under one-man rule the government is only as strong as the one man. One man's ineptness would affect all areas of government. In a mixed government, one functionary can be weak, but the others who share the power can carry on good government despite the weak member.

?

● Provincials paid high taxes and got no protection from barbarians. They were discontented with the weak central government. Among provincials, patriotic spirit and loyalty to Rome were extremely low.

?

● Art, literature, and architecture usually flourish in cities, and particularly in large, prosperous, progressive cities. A decaying or shrinking town does not need great new buildings or new houses.

?

● A smaller population meant fewer workers to produce goods and fewer consumers to buy them. As manufacturing declined, so did trade, since merchants had fewer manufactured products to transport and sell.

Page 135: ● Dividing the empire certainly made for more efficiency. Ideally, an emperor had only half as much to occupy his time and attention. Hence, the ruler could give more time, thought, and effort to special problems. Weakness in one part of the empire could not as readily affect the other part. But the divided empire did mean a loss of unity and cohesion. In this sense, government was complicated rather than simplified, and the machinery of government was nearly doubled.

?

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● Diocletian's four-man rule discouraged assassination, since, in order to seize power, a would-be ruler would have to kill four men instead of one. A single power-hungry man might hesitate to start a civil war, knowing he had to defeat all four rulers. However, the rule by four did not produce a united, harmonious empire. Each administrative district was primarily loyal to its own ruler. Each was proud of its own capital, and bent on pursuing its own interests.

● Allegiance to one's emperor became much more common than allegiance to Rome. Eastern provincials had no reason to be interested in the doings of a city whose affairs, policies, or achievements had nothing to do with them.

Page 136: ● Diocletian's reform was obviously ineffectual, since it did not succeed in making a smooth transfer of power from one to four rulers. The fact that all the power ended up in a single man showed that the reform did not work.

?

● Christians were encouraged and pleased with the edict that made being a Christian legal. While the significance of the edict escaped many Roman polytheists, many others rightly saw in it a dangerous threat to traditional paganism.

Page 137: ● Business, trade, and population gradually declined in Rome. Men who wanted to be “where the action was” left Rome; e.g., traders and craftsmen followed markets eastward. With less wealth and fewer people, Rome had fewer men to man its army and less money with which to equip it; hence military strength also decreased.

● Christianity adopted much of classical culture. The architecture of temples became that of churches. Statuary represented saints and martyrs instead of politicians and emperors. Painters turned to the life of Jesus and the symbols of Christianity. Poetry became psalmody; music was used for hymns and anthems. Histories and biographies recounted the history of the church and the lives of saints and Christian scholars.

● People turned to Christianity for stability as well as for religious teaching, for the church became a teacher and advisor, a source of legal protection, and a support of the poor and orphaned. The church promoted order and peace quite naturally, for it set down rules of behavior for all men to follow and advocated peaceful living and peaceful social relations. Its moral stand against theft, murder, adultery, etc., enabled it to carry on as a source of law even as legal government weakened.

Page 140: ● Time and again, barbarians have eagerly adopted the ideas and customs of the more complex cultures they conquered. The Akkadians, the Macedonians—even the Romans themselves—adopted the cultures of conquered enemies.

★ The Greek Orthodox and the Roman Catholic.

► This activity is intended to serve as a review.

● Answers to this question will vary. A student’s ability to tell why he would prefer one period over another should indicate he understands that period.

ACTIVITIES

● Ask a volunteer to show the class what shape a simple line graph of the rise and fall of the Roman Empire would take (the beginning of the city of Rome at the zero point, etc., no *exact* date or events need be listed). Ask the students if they think the whole idea of civilization died, just because one particular civilization “ebbed and flowed.” The teacher may explain to students that historians do not know *all* of the reasons for the Roman Empire’s decline; however, they do know that it was a case of multiple causation rather than merely the barbarian invasions.

● Dramatize a discussion between a Stoic and a Christian. How would they agree on the worship of many gods, the equality of all men, the need for patience and self-control? How would they differ? What different things would the words “duty” and “justice” mean to them?

● Have the students pretend they are Romans during the late empire. They live in Gaul and live by trade. Robbers threaten their trade roads; barbarians menace their city.

They pay high taxes to a faraway government that does not protect them. How do they feel about an emperor they have never seen but whose every wish they must obey? How do they feel about Rome's greatness and prestige?

- ? Compare the transfer of the office of emperor in Rome with the transfer of the office of President in the United States. When a Roman emperor was killed, the empire was likely to be plunged into riots, violence, and civil war. Compare to the situation in the United States after the assassination of President Kennedy.
- ? Have the students prepare a pictorial (or phrase) time line showing the spread of Christianity. Include the following events: the birth of Jesus, the disciples spread Jesus' teachings, the persecution of Christians, the Edict of Constantine, the decline of the Roman Empire, and the extent of Christianity in the world today, e.g., percentage of the world's population. Use the time line as a springboard for the discussion of why and how Christianity spread.
- ? Divide the class into four groups representing believers in polytheism, Judaism, Stoicism, and Christianity. Have each group research or review the beliefs in regard to the state, nature's laws, good and evil, a Supreme Being, equality, and duty. Each idea stated in a phrase or sentence could then be written on a piece of paper large enough for the class to read. Each group presents briefly to the class the basic beliefs of its subject. After the presentations, headings denoting these groups are placed on the chalkboard or bulletin board. The papers are collected from all groups and redistributed to the class at random. Each student decides under which heading his card should be placed. Allow for discussion of why phrases are placed where they are. In this way, a comparison of these four beliefs can be "seen."

Role-playing situations:

A conversation between two Christians living in the Roman Empire concerning their position in the state about A.D. 100, when Christianity was not a religion tolerated by the government.

A conversation between a Christian and a Roman soldier before the time of Constantine. The soldier's duty is to the state. Therefore, he must question the person suspected of being a Christian.

A conversation between two Christians during the time of Constantine, in which is brought out the Judeo-Christian view of faith in God and the Greco-Roman idea of duty to state. Example: one Christian feels the tension between his recent acceptance as a citizen of the state and his duty to his God. The other Christian tries to convince him he can fulfill both duties.

- ? Topics for discussion:

Note: Be sure that students understand that there are no conclusive answers to these questions, as social scientists often do *not* agree. There are many different interpretations of history.

Is the civilization of the United States in the stage of ebbing or flowing?

Discuss the following statement made by Laurence M. Gould of Carleton College: "I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care. Arnold Toynbee has pointed out that 19 of 21 civilizations have died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware." What does Mr. Gould mean? Do you agree or disagree? Why?

Discuss the pros and cons of the following statement: "Christianity contributed to the fall of the Roman Empire."

Reading for discussion:

G. B. Shaw's *Androcles and the Lion*; Rudyard Kipling's stories of the Roman legions in Britain, in *Puck of Pook's Hill*; Suetonius' *Lives of the Caesars*; excerpts from Robert Graves' *I, Claudius* or *Claudius the God*; St. Paul in Athens—Acts: 17:16-34.

CONCLUSION

The Two World Views of Western Man

Text pages 143-147

It was during the period of Rome's decline that the welding of the two world views began to take shape. The term two world views is used to describe the blending of Greco-Roman and Judeo-Christian ideals. The duality of the value system that emerged from this blending produced an internal tension in Western society and was a continual source of criticism and the changing pattern of Western culture.

Text Outline

The Two Views of the World
The Two Views of Man's Place in the World
The Two Views of Man's Duty and the Good Life

CONCEPTS



Norms and relativity

The nature and importance of values and their relation to controlling ideas



Cultural differentiation and culture contact

Social harmony and disharmony



The nature of law

Political obligation

OBJECTIVES

Questions to be developed°

What values are common to both the Judeo-Christian and the Greco-Roman world views? How does the Greco-Roman view of "natural law" differ from the Judeo-Christian view?

What is the nature of values in the Greco-Roman world view? What is the nature of values in the Judeo-Christian world view? How have values from both of these world views contributed to Western controlling ideas?

How has the mingling of Judeo-Christian and Greco-Roman ideas helped to form Western culture? What problems has this double world view posed for Western man?

What effects has the double world view of Western man had on social harmony and disharmony of Western culture?

What are the differing attitudes to law in the Greco-Roman and Judeo-Christian world views?

How do the Judeo-Christian and Greco-Roman world views interpret political obligation? What problems does this difference pose for Western man?

Behavioral Indications: °Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



History as a clue to the present

How is an understanding of the double world view a help in understanding some of the tensions in contemporary Western man?

BACKGROUND INFORMATION

See pages 119-128 for Resources.

In *The Rise of the West* William McNeill suggests that the Greco-Roman and Judeo-Christian inheritances produced peculiar tensions within Western man. These tensions produced a society whose people constantly seek innovation, experimentation, and change.

Dr. McNeill concludes that it is this blending of incompatible elements that gives Western civilization its unique quality. The blending of Greco-Roman and Judeo-Christian ideas can be described as the double world view of Western man.

SUGGESTIONS FOR TEACHING

The double world view is treated time and again in *The Human Adventure*. Total mastery of the concept is not necessary here, but students should begin to understand its implications. Moreover, consideration of the double world view provides an excellent framework for reviewing the legacy of Greco-Roman and Judeo-Christian thought.

The teacher may wish to use a chart like the following to outline important ideas of the two world views. After reading the chapter, the students might fill in the chart.

	Judeo-Christian	Greco-Roman
1. World		
2. Man's Place in the World		
3. Man's Duty and the Good life		
4. Etc.		

INTRODUCTORY INQUIRY ACTIVITY

? Ask the students to look at the pictures on page 142 of the text. Have them speculate about the two pictures, and the way in which they reflect the title of the Conclusion. Ask, "How is each an illustration of one of the two world views?" Tell the students that this concluding chapter will help them to answer this question.

NOTES ON QUESTIONS

Page 144: ? ● Men are not comfortable when they are pulled in two different ways. Man will often try to balance his two world views. For this reason Western man

has sought new means of artistic and philosophical expression and has explored different forms of government in hopes of combining principles of both. Western man has been pulled first to one extreme and then to another; yet he has always managed eventually to find a balance as dictated by time and circumstance.

- ? ● The blending of Judaism and Hellenism was difficult because the two shared so little common ground, being radically opposed in most areas. Yet the acceptance of both world views contributes to the richness and complexity of Western culture. The need to blend the two required the development of new forms, ideas, etc., which additionally enriched Western culture.

Page 145: cap. ? The Greeks and Romans would explain the world of nature in terms of unchanging laws that could be observed and explained. The Christians and Jews would explain it as an example of God's greatness. The Western view studies nature but responds also to its wonder and beauty. Many Westerners while studying nature's laws see them as a reflection of a higher power.

Page 146: ? ● These two world views are similar in their regard for law (whether man's or God's), their stress on the world as real and important (whether as the ultimate reality or not), their emphasis on the need of man to cope with the problems of his here-and-now world, and their ideals of loyalty and obligation (to state or God). Yet they are quite different in their ultimate judgments of what is real and important in man's life—loyalty to state or loyalty to God, faith or reason, action or prayer, natural law or God's law.

- ? ★ Confucianism stresses the ancestral modes and the wisdom of the past to an extent that discourages abandonment of the old for the new. The Hellenic stress on experimentation encourages Westerners to innovate and to accept new conditions as challenges to man's rational and inventive capacities.

Buddhism and Hinduism encourage rising above the conditions of life rather than improving upon or experimenting with them. In contrast to this mystical, unworldly approach, Western thought is very much "this-worldly." Greek notions on rational experiment in science and government are still part of the Western heritage, encouraging Western man to make innovations in a constant striving toward progress and perfection.

- ? ★ Many problems arise out of the double world view. In the area of government, conflicts might arise out of the Greco-Roman idea of loyalty to the state and the Judeo-Christian idea of loyalty to God's law.

Other problems might stem from the Judeo-Christian idea of "other-worldliness." Certain conflicts with regard to social action might occur with the Greco-Roman emphasis on secular action, i.e., reforming this world, with the Judeo-Christian idea of faith in a kingdom-to-come.

REVIEW

A suggested culminating activity for this book: Select students to represent the following characters—Pericles, Socrates, Alexander the Great, the Consul Brutus (who condemned his own sons), Cicero, Julius Caesar, Octavian (later Augustus), an early

Christian (maybe a disciple or apostle), Constantine the Great. Tell each to review facts or ideas about the character he represents. Let each then tell the class about himself (without mentioning his name). He should emphasize the long-term importance of the acts or ideas of the person he represents (e.g., Pericles' description and defense of democracy; Socrates' faith in freedom to think, talk, and inquire; Alexander's spreading of Hellenistic culture; the early Brutus's exemplification of Roman patriotism and courage; Cicero's theory of mixed government). The class should guess which character is represented, and discuss his significance. Alternatively, the class might ask questions to identify the characters; such questions should be answered only by "Yes" or "No" or "I don't know." For example: Were you a Greek? Did you fight in the Persian wars? Were you an Athenian? Were you a great leader? Did you lead Athens during the Peloponnesian Wars? When the character has been identified his "representative" either makes a statement or answers more questions in defense of himself and his role in history.

Discussion of the following questions and problems will help to review concepts explored in the pupil text.

What is culture? How is one culture distinguished from others? What part do controlling ideas (or accepted values) play in forming and maintaining a culture?

What were the controlling ideas of Greek culture in classical times? How did they influence Greek life and institutions, for example, ideas of behavior, beauty, loyalty, freedom, and government?

Have these Greek ideas and attitudes influenced other and later cultures? How? When? (The Hellenization of much of the Middle East after Alexander, the Hellenistic Age, Hellenistic influences in Judea, Greek influences on Rome, and the passing of Greco-Roman ideas to Western Europe and contemporary Western civilization.)

What political ideas and methods were developed by the Greeks and Romans? Why were they an important step forward for mankind? Do we still value and keep any of them? (Consider: patriotism, self-government, citizens' participation in politics, democracy, republic, mixed government, rule of law, constitutionalism.)

What were the strengths and weaknesses of Athenian democracy, Spartan oligarchy, the Roman Republic, and the Roman Empire? Can we learn from their experience? (For example, about factions, class war, demagogues, rich versus poor, social injustice, military dictatorships.)

What important political concepts did the makers of the U.S. Constitution borrow from Greece and Rome? Does it help us, today, to know where the ideas came from? Why?

What part did wars play in the development, rise, and fall of Greek city-states and the Roman Republic and Empire? Why should we bear in mind the part played by wars in the Human Adventure? May military power be a weakening influence as well as a strengthening factor in a state? Explain. How, for example, did Athenian successes in the Peloponnesian War in the end lead to disaster? How did Rome's great power and conquests lead to social discontent, revolution, and military dictatorship?

How did the characters of the Greeks and Romans change in the course of their history? Consider the austerity, discipline, and family unity of the early Roman Republic and compare the attitudes of later Romans—power, corruption, luxury, poverty, slavery, selfish factions, and growing moral indiscipline and decadence. What light do such changes in behavior and character (or mores) throw on the problem of the ebb and flow of civilization?

What were some basic Christian teachings? How were they related to the teachings of Judaism? Why did the government of the Roman Empire suspect and persecute Jews and Christians? How did it finally come about that Christianity was adopted as the official religion of the empire?

What do we mean by “the two world views of Western man”? How may a devout Jew or Christian find himself in a state of internal conflict when Greco-Roman controlling ideas conflict with Judeo-Christian values? (Compare this state of conflict with Socrates’ position when he died for freedom of conscience.) Does the long antagonism of the Roman authorities to Jews and Christians also suggest that the two sets of controlling ideas are hard to reconcile?

RESOURCES

GENERAL

Teacher Books

- Badian, E. *Studies in Greek and Roman History*. New York: Barnes & Noble, 1964. Pages 192-205 and 250-270 deal with Alexander and the spread of his Hellenistic empire.
- DeBurgh, W. G. *The Legacy of the Ancient World*. Baltimore, Maryland: Penguin Books, 1963. Major features and contributions of the Greek, Roman, and Judaic worlds and their synthesis in Christianity.
- Fern, Vergilius (ed.). *History of Philosophical Systems*. Paterson, New Jersey: Littlefield, Adams and Co., 1965. Chapters 6-9 summarize the works of the major Greek philosophers from the early moralists to Plato and Aristotle.
- Grant, Michael (ed.). *The Birth of Western Civilization: Greece and Rome*. New York: McGraw-Hill, 1965. Excellent illustrations.
- Kähler, Heinz. *The Art of Rome and Her Empire*. New York: Crown Publishers, 1963. An excellent reference work on Roman art in all its variety. Photos, drawings, diagrams.
- McNeill, William H. *The Rise of the West*. Chicago: University of Chicago Press, 1963. Chapters 5 and 6 would be particularly useful.
- Richmond, I. A. *Roman Britain*. Baltimore, Maryland: Penguin Books, 1963. Military, economic, and social life in Roman Britain; diffusion of Roman culture; provincial life and problems.
- Warrington, B. H. *Carthage*. New York: Frederick A. Praeger, 1960. Carthage and the powerful culture it represented.

Pupil Books

- Bergere, Thea and Richard. *From Stones to Skyscrapers: A Book About Architecture*. New York: Dodd, Mead & Co., 1960. A fascinating book about the development of building. Drawings and simple explanations of Greek and Roman buildings.

- Cottrell, Leonard. *Great Leaders of Greece and Rome*. Englewood Cliffs, New Jersey: Prentice-Hall, 1966. The classical period comes alive in these tales of its great heroes. Includes Pericles, Caesar, Horatius, and Leonides.
- Hope, Thomas. *Costumes of the Greeks and Romans*. New York: Dover Publications, 1962. Detailed line drawings of authentic Greek and Roman clothing, accompanied by a brief text.
- Robinson, Charles A., Jr. *Plutarch: Ten Famous Lives*. New York: E. P. Dutton, 1962. Lives of men of Greece and Rome; interesting introduction on Plutarch as a biographer.
- Treece, Henry, and Ewart Oakeshott. *Fighting Men: How Men Have Fought Through the Ages*. New York: G. P. Putnam's Sons, 1965. Good drawings and useful description of the Roman legions and other early warriors.
- Tucker, Ernest E. *Soldiers and Armies: Men at War Through the Ages*. New York: Lothrop, Lee & Shepard, 1965. The Greeks and Romans are included in this survey of warfare from primitive times through World War II. Illustrations.
- Unstead, R. J. *Looking at Ancient History*. New York: Macmillan, n.d. Capsule information on Rome, Greece, and Alexander the Great.
- Winer, Bart. *Life in the Ancient World*. New York: Random House, 1961. Comprehensive chapters on Greece and Rome; an excellent background.

Filmstrips

- PSP *Our Debt to the Past*. Roman law, Greek architecture, inventions such as language and writing, the study of mathematics and the sciences.
- SVE "The Classical Age" Series. *The Hellenic Greeks, The Hellenistic Greeks, The Roman Republic, The Roman Empire*.

Miscellaneous

- SVE Ancient Greece and Rome Kit: *Ancient Greece: Cradle of Western Culture*, 6 FS, 3 Rec.; *The Roman Way of Life*, 4 FS, 2 Rec.; *Mythology of Greece and Rome*, 8 Rec.
- TMC *Ancient Number Systems*. Teaching tape reviews man's progress from early one-to-one correspondence through the Egyptian counting system to the Roman numeral system.

GREECE

Teacher Books

- (See *Resources* for *Four World Views*, in "The Greek View of Life.")
- Benoist-Mechin, Jacques. *Alexander the Great: The Meeting of East and West*. New York: Hawthorn Books, 1966. Emphasize Alexander's catalytic function.
- Bowra, C. M., and Editors of Time-Life Books. *Classical Greece*. (Great Ages of Man: A History of the World's Culture). New York: Time, Inc., 1965.
- Burn, A. R. *Alexander the Great and the Hellenistic World*. New York: Collier Books, 1962. Well organized.
- . *Pericles and Athens*. New York: Collier Books, 1962. Athens during the Golden Age—including government, art, and the career of Pericles.
- Ehrenberg, Victor. *Alexander and the Greeks*. Oxford: Blackwell, 1938. Scholarly study of Alexander as a Greek.

- Robinson, Charles Alexander, Jr. *Alexander the Great*. New York: Franklin Watts, 1963. Interesting study of his career and achievements.
- . *Alexander the Great: The Meeting of East and West in World Government and Brotherhood*. New York: E. P. Dutton, 1947. A different point of view from that in text.
- Rolfe, John C. (trans.) *Quintus Curtius' History of Alexander*. Cambridge, Massachusetts: Harvard University Press, 1946. Fascinating reading; not especially useful for a general overview.
- Savill, Agnes. *Alexander the Great and His Time*. New York: Citadel Press, 1956. General study.

Pupil Books

- Andrews, Mary E. *Hostage to Alexander*. New York: Longmans, Green, 1961. Adventurous fiction about a young Greek hostage to Alexander and his search for his brother among the Persian forces.
- Baumann, Hans. *Alexander's Great March*. New York: Henry Z. Walck, 1968. Fictionalized version of Alexander's conquests, narrated by his close friend.
- . *Lion Gate and Labyrinth: The World of Troy, Crete, and Mycenae*. New York: Pantheon Books, 1967. Schliemann's excavation of Troy and a parallel account of Evans' work in Minos. Very good color photographs.
- Blackstock, Josephine. *Alexander the Great*. Evanston, Illinois: Row, Peterson & Co., 1951. A good history of Alexander's career.
- Coolidge, Olivia E. *The King of Men*. Boston: Houghton Mifflin, 1966. Tale of Agamemnon—his struggle for power, his romantic adventures, and his efforts to be the King of Men.
- . *Marathon Looks on the Sea*. Boston: Houghton Mifflin, 1967. An exciting novel about the Battle of Marathon, from the viewpoint of Milfrades' son, who had loyalties to both the Greeks and Persians.
- . *Men of Athens*. Boston: Houghton Mifflin, 1962. The Persian Wars and the Golden Age of Athens, with a look at government and daily life.
- . *The Trojan War*. Boston: Houghton Mifflin, 1952. A "Table of the Chief Characters," like the programs of a play, precedes this story about the siege and fall of Troy.
- Downey, Glanville. *Stories from Herodotus*. New York: E. P. Dutton, 1965. Concentrates on the Persian Wars. Begins with Croesus and ends with the Persian defeat by the Greeks. Attractive illustrations.
- Grimal, Pierre. *Stories of Alexander the Great*. Cleveland: World Publishing, 1966. Episodes from Alexander's life, vividly written.
- Gunther, John. *Alexander the Great*. New York: Random House, 1953. Simple, well-written.
- Hoppen, Frederick S. *Great Adventures in History and Legend*. Philadelphia: David McKay Co., 1940. Great stories and legends of all ages. Good account of the Spartans' stand at Thermopylae.
- Horizon, Editors of, and Charles Mercer. *Alexander the Great*. New York: American Heritage Publishing Co., 1962. A valuable classroom resource.
- Johnson, Dorothy. *Farewell to Troy*. Boston: Houghton Mifflin, 1964. Exciting novel about the siege of Troy, from the viewpoint of its hero, King Priam's son.
- . *Witch Princess*. Boston: Houghton Mifflin, 1967. Novel about Medea and the mystery of her legend.
- King, Gordon (ed.). *Herodotus*. Garden City, New York: Doubleday, 1929. A useful set of readings. Includes Herodotus on the ancient world as well as the Persian Wars.

- Mason, Cora. *Socrates: The Man Who Dared To Ask*. Boston: Beacon Press, 1962. Fictionalized but accurate biography of Socrates and his search for truth.
- Powers, Alfred. *Alexander's Horses*. New York: Longmans, Green, 1959. An exciting novel about two stable boys who cared for Bucephalus and Alexander's other war horses. Good descriptions of military life and its hardships.
- Price, Christine. *Made in Ancient Greece*. New York: E. P. Dutton, 1967. An interesting and detailed book about the fine and practical arts of Greece, from temples to pottery.
- Renanet, Mary. *The Lion in the Gateway*. New York: Harper & Row, 1964. Gripping novel about the Persian Wars. Good accounts of the Battles of Marathon, Salamis, and Thermopylae.
- Robinson, Charles Alexander, Jr. *Alexander the Great*. New York: Franklin Watts, 1963. Interesting but difficult biography of Alexander.
- Rockwell, Anne. *Temple on a Hill: The Building of the Parthenon*. New York: Atheneum, 1969. The Age of Pericles and the building of the Parthenon. Good analysis of the Athenian mind and culture.
- Silverberg, Robert. *Socrates*. New York: G. P. Putnam's Sons, 1965. The rise and fall of Athens and the life and death of its famous philosopher. Excellent.
- Snedeker, Caroline D. *Theras and his Town*. Garden City, New York: Doubleday, 1961. Tale of an Athenian boy and his friend from Sparta who escaped from a military camp and were pursued across Greece by Spartan soldiers and their dogs. Excellent portrayal of the differences between Sparta and Athens.

Filmstrips

(Note: See also *Resources for Four World Views*.)

- EGH *The Dawn of Democracy in Ancient Greece*
- MGH *A Day in Ancient Athens*
Our Heritage from Greece
- PSP *Alexander the Great*. Emphasizes his conquests and dissemination of Greek culture.
- SVE *The Rise of the City-States*. (750 B.C.-480 B.C.). Government, architecture, colonization. Athens and Sparta. Int./Jr. & Sr. High. *The Rise of Macedonian Power and the Hellenistic Age*. Greek states united by force, spread of Hellenism in Mediterranean area. Int./Jr. & Sr. High.
Hellenic Greeks; Hellenistic Greeks.
- WASP *Ancient Greece*. (filmstrip and record)

Films

- COR *Alexander the Great and the Hellenistic Age*
Ancient Greece
Life in Ancient Greece: Role of the Citizen
- SVE *Hellenic Greeks; Hellenistic Greeks*

Miscellaneous

- AEV *The Age of Greece*. Set of 15 transparencies, 42 color overlays.
- MI *Greece—The Hellenic Age; Greece—The Hellenistic Age*. Transparencies.
Ancient Greece. 12 transparencies

- SVE *Classical Architecture—Greek*. Slide set (7 slides); includes the Parthenon, Erech-
teum (showing sculptured figures), Theater of Dionysis, Acropolis, Temple of Zeus.
- TMC *Classical Greece*. Transparencies covering Greek history 600–400 B.C.
Democracy: Ancient Greece. Teaching tapes. Develops awareness of ancient
Greece as a model for Western democracy.

ROME

Teacher Books

- Adcock, F. E. *Roman Political Ideas and Practice*. Ann Arbor, Michigan: University of
Michigan Press, 1959. Good information about the actual practice of Roman govern-
ment; somewhat technical.
- Bailey, Cyril. *The Legacy of Rome*. Oxford: Clarendon Press, 1951 and earlier. A thorough
and scholarly book.
- Barrow, R. H. *The Romans*. Baltimore, Maryland: Penguin Books, 1949. A concise and read-
able survey of the Romans, their character, and achievements from “the old ways” to
the fifth century A.D.
- Cowell, F. R. *Cicero and the Roman Republic*. Baltimore, Maryland: Penguin Books, 1948,
1964. Includes information on diverse subjects, e.g., coinage, dry cleaning, postal ser-
vice, gangsterism, roadbuilding.
- Deissmann, Adolf. *Paul: A Study in Social and Religious History*. New York: Harper &
Row, 1957. Paul’s character, works, and life, against the background of the Mediterra-
nean world.
- Dudley, Donald R. *The Civilization of Rome*. New York: New American Library, Mentor
Books, 1962. Concise study of Roman life and history.
- Ferrero, Guglielmo, and Corrado Barbagallo. *A Short History of Rome*. 2 vols. New York: G.
P. Putnam’s Sons, Capricorn Books, 1964. Volume One covers the period 754–44 B.C.;
Volume Two, 44 B.C.–A.D. 476. A detailed study, well organized, and indexed.
- Gatteschi, Giuseppe. *The Grandeur That Was Rome*. New York: Hastings House, 1954. A
vivid re-creation of Imperial Rome. Includes archaeological information. Photos, maps,
diagrams.
- Grant, Michael. *Roman Readings*. Baltimore, Maryland: Penguin Books, 1958. Excerpts
from famous Roman writers, with biographical and critical prefaces.
- . *The World of Rome*. New York: New American Library, Mentor Books, 1960. An
entertaining, informative survey of Roman culture; illustrated and well organized.
- Hadas, Moses. *A History of Rome*. Garden City, New York: Doubleday, 1956. Excerpts from
Roman historians, with connecting narrative.
- Hadas, Moses, and Editors of Time-Life Books. *Imperial Rome*. (Great Ages of Man: A His-
tory of the World’s Cultures). New York: Time, Inc., 1965.
- Hamilton, Edith. *The Roman Way to Western Civilization*. New York: New American Li-
brary, Mentor Books, 1957. The “Roman ways” as revealed by studies of the works of
Roman writers, such as Cicero, Horace, Catullus, Terence, Virgil, Seneca.
- Lebreton, Jules (S.J.), and Jacques Zeiller. *The Emergence of the Church in the Roman
World*. New York: Collier Books, 1962. Two Catholic scholars examine church history
from the end of the first century. Valuable account of the structure and organization of
the early church and Christian community life.
- Lewis, Naphtali, and Meyer Reinhold. *Roman Civilization*. 2 vols. New York: Harper &
Row, 1966. Two valuable source books, with translations from official documents,

household papers, inscriptions, law digests, covering almost every phase of life from marriage contracts to family tombs, with explanations, introductions, and historical backgrounds.

Paoli, Ugo Enrico. *Rome: Its People, Life and Customs*. New York: David McKay Co., 1963. A wealth of information on such topics as hairstyles, children's games, popular superstitions, furniture. Photos, drawings, and maps.

Pupil Books

Asimov, Isaac. *The Roman Empire*. Boston: Houghton Mifflin, 1967. An exciting and clear account of the empire from Augustus to Theodoric.

———. *The Roman Republic*. Boston: Houghton Mifflin, 1966. An exciting approach to the story of how a small town grew to be the center of a great empire.

Baumann, Hans. *I Marched with Hannibal*. New York: Henry Z. Walck, 1962. Fictionalized account of Hannibal's march across the Alps.

Behn, Harry. *Omen of the Birds*. Cleveland: World Publishing, 1964. A novel about a young Etruscan boy.

Burland, C. A. *Ancient Rome*. Chester Springs, Pa.: DuFour Editions, 1961. A handbook of early Rome; information on public and private life, farming, fashions, schools, and many other subjects.

Coatsworth, Elizabeth. *The Hand of Apollo*. New York: Viking Press, 1965. The story of a young Greek who escaped the Roman destruction of Corinth and his dedication to Apollo, god of poetry.

Coolidge, Olivia. *Caesar's Gallic War*. Boston: Houghton Mifflin, 1961. Caesar's campaigns in Gaul, told by a young Roman officer.

———. *Lives of Famous Romans*. Boston: Houghton Mifflin, 1965. Augustus, Cicero, Seneca, Trajan, Horace, Virgil. Lively; informative.

———. *Hannibal, Enemy of Rome*. New York: Holt, Rinehart & Winston, 1961. The character and career of the famous Carthaginian, excitingly presented.

———. *Roman People*. Boston: Houghton Mifflin, 1959. Fictionalized account of Romans of various occupations and classes, including soldier, charioteer, slave, patrician.

Cowell, F. R. *Everyday Life in Ancient Rome*. New York: G. P. Putnam's Sons, 1961. Useful for reference.

De Frasn , Jean. *Stories from Roman History*. Cleveland: World Publishing, 1966. Roman history, written in terms of the men who made it, e.g., Coriolanus, Caesar, Augustus.

Duggan, Alfred. *The Romans*. Cleveland: World Publishing, 1964. A quick trip through Roman history. Informative and well written.

Endoes, Richard. *A Picture History of Ancient Rome*. New York: Macmillan, 1965. Rome, from its beginnings through the end of the empire. Good classroom resource.

Foster, Genevieve. *Augustus Caesar's World*. New York: Charles Scribner's Sons, 1947. Ideas and events from 44 B.C. to A.D. 12, in a fascinating blend of fact and fiction. Includes related chapters on contemporary China, Egypt, and India.

Fuller, Lois H. *Fire in the Sky*. New York: Abingdon Press, 1965. About a Pompeiian boy and the events of the fateful summer when his town was buried.

Glubok, Shirley. *The Art of Ancient Rome*. New York: Harper & Row, 1965. Traces foreign influence on Roman architecture, sculpture, and painting.

———. *The Art of the Etruscans*. New York: Harper & Row, 1967. A beautiful book on the colorful, Greek-influenced art of Rome's early enemies.

Gunther, John. *Julius Caesar*. New York: Random House, 1959. A fascinating biography, detailed and well written.

- Houghton, Eric. *They Marched with Spartacus*. New York: McGraw-Hill, 1963. Spartacus, the slave who led the revolt of the gladiators, seen through the eyes of a young slave who followed him.
- Isenberg, Irwin, and Editors of *Horizon. Caesar*. New York: American Heritage Publishing Co., 1964. An excellent cultural, political, and military background for the study of the Roman Empire. Lavishly illustrated.
- Johnston, Johanna. *The Story of Hannibal*. Garden City, New York: Doubleday, 1960. A beautifully illustrated book with a clear and simple text.
- Keating, Beru. *The Invaders of Rome*. New York: G. P. Putnam's Sons, 1966. Rather advanced account of barbarian invasions of Rome.
- Kent, Louise Andrews. *He Went with Hannibal*. Boston: Houghton Mifflin, 1964. A fictional account of Hannibal, as seen by a young Spanish hostage who followed him and served as his spy.
- Kirtland, G. B. *One Day in Ancient Rome*. New York: Harcourt, Brace, 1961. A day in A.D. 75 with some children who attend an event at the Circus Maximus.
- Kundsen, Paul E. *The Challenge*. New York: Macmillan, 1963. A young barbarian rises from slave to charioteer in this novel about imperial Rome.
- Mac Gregor, Mary. *Story of Rome: From the Earliest Times to the Death of Augustus*. London: T. C. & E. C. Jack, Ltd., n.d. Clearly written and comprehensive. Color illustrations.
- Mellersk, H. E. L. *Imperial Rome*. New York: The John Day Co., 1964. Both Roman and provincial life are included in this factual but lively book.
- Pike, Royston. *Republican Rome*. New York: The John Day Co., 1966. Rome from its legendary beginnings to the end of the republic.
- Quennell, Marjorie and C. H. B. *Everyday Life in Roman and Anglo-Saxon Times*. New York: G. P. Putnam's Sons, 1959. A useful reference book. Photographs and diagrams.
- Rice, Edward. *The Early Christians*. New York: Farrar, Straus and Giroux, 1963. A history of the Roman Catholic Church through the Dark Ages.
- Robinson, C. A. *The First Book of Ancient Rome*. New York: Franklin Watts, 1959. A brief account of the major events and important personalities of ancient Rome.
- Shedeker, Caroline D. *A Triumph for Flavius*. New York: Lothrop, Lee and Shepard, 1955. The story of a wealthy, pampered Roman boy who discovers how the plebs live.
- Speare, Elizabeth George. *The Bronze Bow*. Boston: Houghton Mifflin, 1961. Novel about a Galilean boy who resists the Roman legions, aspiring to follow Jesus.
- Suskind, Richard. *Swords, Spears, and Sandals: The Story of the Roman Legions*. New York: W. W. Norton & Co., 1969. The military role in building the republic, and then the empire of Rome. Good background of Roman life. Good line drawings.
- Untermeyer, Louis. *The World's Great Stories*. Philadelphia: J. B. Lippincott, 1964. Includes several tales about famous Roman heroes.
- Von Hagen, Victor W. *Roman Roads*. Cleveland: World Publishing, 1966. The story of Rome's 53,000 miles of roads and what archaeologists have learned from them. Useful photographs, maps, and drawings.
- Williams, Jay. *The Roman Moon Mystery*. New York: Oxford University Press, 1948. Intriguing mystery about some famous early Christians.
- . *The Stolen Oracle*. New York: Oxford University Press, 1943. Spies, mystery, and adventure in Augustus' day. Gives a good picture of the period.
- Williamson, Joanne S. *The Eagles Have Flown*. New York: Alfred A. Knopf, 1957. An exciting novel about Lucius, son of one of Brutus' freedmen, and how he became involved in the turmoil that followed Caesar's death. Good background for the period.

- Wilson, Barbara K. *In the Shadow of Vesuvius*. Cleveland: World Publishing, 1965. The adventures of two Roman slave children who escape when Mt. Vesuvius erupts.
- Winterfield, Henry. *Detectives in Togas*. New York: Harcourt, Brace, 1956. An exciting mystery about some young Roman boys with a knack for getting into scrapes.

Filmstrips

- EBE *The Aeneid*
- EGH *The Grandeur That Was Rome*
Life in Ancient Rome
The Struggle for Freedom in Ancient Rome
- LF *Rome: Part I—Kings and Consuls*
- MGH *Growing Up in Ancient Rome*
Life in Ancient Rome
A Day in Ancient Rome
Our Heritage from Rome
Our Heritage from the Byzantine Empire
- SVE *The Roman Republic*
- YLP *Ancient Birthplace of Democracy*

Films

- CM *A Roman Centurion*
- COR *Ancient Rome*
Life in Ancient Rome: The Family
The Roman Wall
The Rise of the Roman Empire
The Decline of the Roman Empire
- EBE *Claudius—Boy of Ancient Rome*
Julius Caesar—The Rise of the Roman Empire
Life in Ancient Rome
Pompeii and Vesuvius
Rome—City Eternal

Miscellaneous

- AEV *The Age of Rome*. From the founding of Rome to its downfall at the hands of “barbarian” invaders. 18 transparencies; 46 color overlays.
- DCA *Barbarian Invasions and the Division of the Roman Empire. Growth of Rome from 264 B.C. to 120 A.D.* Single transparencies. Color.
- EBE *Historical Reconstructions of Rome*. Seven 13" × 18" study prints; color. Roman ruins today, with hinged overlays to show how they might have looked originally.
- SVE *Ancient Architecture—Roman*. Set of 10 slides. Includes Colosseum, Forum, Byblos Ruins, Ruins of Lebanon, Pompeii's Main Street.
- TMC *Democracy: Ancient Rome*. Teaching tape. Analogies are drawn between Roman and present Western governmental systems.

TMC *Introduction of Ancient Rome.* Architecture, travel and communications, implements of war, agriculture, and household articles.

EARLY CHRISTIANITY

Teacher Books

- Barrett, C. K. *The New Testament Background.* New York: Harper & Row, 1961. Excerpts from Roman historians, official documents, papyri, inscriptions, philosophers, mystery cult rites. An excellent source book.
- Bultmann, Rudolf. *Primitive Christianity in Its Contemporary Setting.* Cleveland: World Publishing, Meridian Books, 1956. The world in which Christianity grew; included Judaism, Greek Hellenism, Roman mystery cults.
- Cornfeld, Gaalyahu. *Daniel to Paul.* New York: Macmillan, 1962. The story of the Jews in conflict with Hellenistic culture. Scholarly sections dealing with economy, archaeology, philosophy. Good material on sectarian unrest before the Jewish revolt.
- Parkes, James. *The Conflict of the Church and the Synagogue.* Cleveland: World Publishing, Meridian Books, 1961. The break between Judaism and Christianity, the fortunes of Judaism in the Roman world, and the growth of anti-Semitism in the Christian world.

Pupil Books

- Cocognac, A. M., and Rosemary Houghton. *The Bible for Young Christians.* New York: Macmillan, 1967. Famous Biblical episodes retold. Available with imprimatur.
- Farb, Peter. *The Land, Wildlife and Peoples of the Bible.* New York: Harper & Row, 1967. A useful and interesting book covering natural history, archaeology, and anthropology. Good for research.
- Northcott, Cecil. *People of the Bible.* Philadelphia: Westminster Press, 1967. Portraits of Biblical figures from Adam to the Disciples of Jesus. Quotations from the Revised Standard Text. Last chapter deals with the early Christian churches.
- Rice, Edward. *Young People's Pictorial History of the Church* (Volume I, The Early Christians). New York: Farrar, Straus and Giroux, 1963. A history of the Roman Catholic Church through the Dark Ages. Probably too difficult for general reading, but photos would be of interest.

Filmstrips

- EBE "Early History of the Church" Series (8 filmstrips; Catholic).
 "Great Stories from the Book of Acts" Series (6 filmstrips; Protestant).
 "Great Stories from the New Testament" Series (8 filmstrips; Protestant).
 "The Holy Bible in Pictures—New Testament" Series (12 filmstrips; Catholic).
 "Israel: The Land and the People" Series. On modern Israel. Titles: *This Is Israel, Galilee, Haifa and the Valley of the Jezreel, The Jordan Valley, Jerusalem and the Judean Hills, The Negev, Tel Aviv and the Coastal Plain.*
- LF *Rome: The Eternal City—The Early Christians.*

Films

- COR *The Holy Land: Background for History and Religion.*
 EBE *Jerusalem, The Holy City.*

PRIMARY SOURCES

The following works are available in numerous editions, versions, and translations.

- Aristotle. *Politics*
- Arrian. *The Anabasis of Alexander*
- . *The Indica*
- Aurelius, Marcus. *Meditations*
- Caesar, Julius. *The Civil Wars*
- . *The Gallic Wars*
- Cicero. *De republica*
- . *Letters*
- . *Orations*
- Demosthenes. *Orations*
- Eusebius. *The History of the Church from Christ to Constantine*
- Flavius Josephus. *The Antiquities of the Jews*
- . *The Jewish War*
- Herodotus. *The Histories*
- Holy Bible*
- Jay, Madison, and Hamilton. *The Federalist Papers*
- Livy. *Works*
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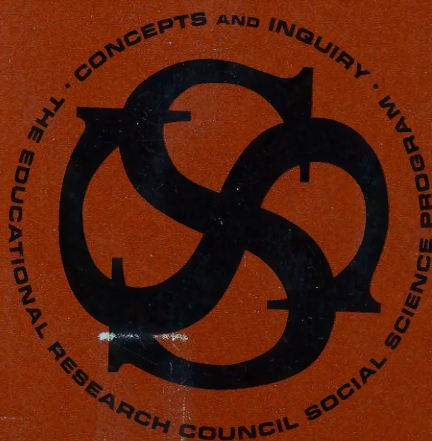
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